

171.50a

THE AFFLICTED

Mans Vow:

WITH HIS
MEDITATIONS,
AND
PRAYERS.

Afflictio, Approbatio.

Written by *John Mabb*, of the Inner
Temple, Gent: and sometime
Student there.

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1609.



TO THE RIGHT
WORTHY AND HO-
NORABLE KNIGHT,
Sir Iohn Egerton.

Vithout Raine the Plant
withereth, and without
encouragement Learn-
ing fainteth : a benefit
bestowed deserues thankfulnessse :
and your Honors fauour enforceth
my acknowledgement of the great
comfort receiued by you in my
godly studies. Wherefore I can-
not but sort your Vertues with the
Honourable, and your Praise with
the Worthies . And although the
Sea hath no neede of the small Ri-
uers, yet doe they runne into it;

THE EPISTLE

nor the Moone of the Stars, yet doe they rise with it: so the fulnesse of your Honors wisdomes needes no view of my meane and simple studies; nor the light of your knowlege the perving of my slender and vnlearned Labors, yet am I bold to present them vnto your Honour, who in abundance of meekenesse did neuer repel the industrious, nor disdain the simple, (as I by experience haue formerly found by your good acceptance, and doe still hope of your Honorable continuance.)

At this time therefore I doe Dedicate vnto your Honor, *the Afflicted mans Vow*, made in his perplexity & penitencie, (he lately beholding *Adams Tragedy*,) wherein he perceiued *Adams* sin as a heavy stone falling vpon him, and all Man-kinde, ready to bruiſe and to grinde him

DEDICATORIE.

to powder, had not Christ in merey put vnder his hand for his great and most happy preferuation. Wherefore your Honor shall finde this afflicted man now meditating, praying, and praising God, wishing earnestly (if it were possible) while he liued in this world, that the thoughts of his hart might be alwaies cleane, the words of his mouth euer holy, the workes of his hands euer iust, & the wayes of his feete euer plaine: that in the end he might with God rest in peace, and be glorified with him in heauen. To the which place and glory, I beseech the Almightye to bring you and your noble Posteritie, to your euerlasting and hopefull ioyes without end. *Amen.*

Your Honors faithfull and
deuoted to commaund

IOHN MABB.



To the Reader.



*Entle Reader, is Adam
our Father dead, and shall
not wee his Children
mourne? can we behold
his Tragedie, and not see our owne
miserie? his loynes did beget corrup-
tion, and our sinnes bring forth affli-
ction. Who is there but hath trans-
gressed? who then but ought to be cor-
rected? True it is, that most profita-
ble is the rod that brings vs vnto
God. For the flouds of affliction, and
the trying fire of aduersitie, are to no
other end sent from God vnto his
children, then by the one to wash
their uncleannesse, and by the other*

THE EPISTLE

to purge their drosse, whereby they might be made as pure and perfect Gold, fit for the heauenly temple of the Lord.

Difference there is, betweene punishment and affliction: by the one God in his wrath rooteth out for to destroy, but by the other he correcteth in his loue for to restore: the seauen yeares seruice doubled vpon Iacob was to make him rich; but the seauen yeares famine sent vpon Egypt was to make them poore. Iosephs imprisonment was for his preferment, but the Bakers for his punishment: Daniels casting into the Den was for his glory, but the throwing in of his accusers was for their shame: Christ his crosse was Pauls crowne, but a stumbling block to Iudas to throw him downe: murmure brings misery, but patience felicity.

Wherefore

T O T H E R E A D E R .

Wherefore thy afflicted friend (most Christian Reader) doth counsel thee to pray in thy aduersity, & thou shalt be comforted, to beleue, and thou shalt obtaine, and to performe thy Vowes which thou hast made vnto the Lord thy God : the which lest thou shouldst forget, and bring a punishment vpon thee, I here present them vnto thee, being as it were the copie of the couenants which thou hast made and sealed up in thy baptisme vnto God. The which that thou mayest truely keepe and meditate vpon all the daies of thy life, God Almighty graunt for his glorie and thy comfort, to whose grace and euerlasting mercie I heartely commend thee.

Thine in the Lord,

I O H N M A E B .



THE AFFLICTED Mans vow.

AFFLICTION.



Hose thoughts, but shall be troubled with ^a *Nebuchadnezers*, for to behold? and whose speech, but shall be ^b stopped for a time, with *Daniel* to declare the vision of the ^c felling of the tree, the ^d breaking of the branches, the shaking of the leaues, the scattering of the fruit, the leauing of the roote, the binding of the stumpe, and the wetting of the dew? Yet I must not say to the elected Saints, as *Daniel* did to *Nebuchadnezer*, (*the meaning thereof be to them that hate you.*) For by

B the

^a 2 *Dan.* 4.
verse. 2.

^b 4. *ve.* 16.

^c verse. 11.

^d verse. 12.

^e 4. *ve.* 16.

Degrees in
affliction.

None, but
have some
affliction.

The end of
affliction is
to know
God.

^f *Dan. 4. 22*

^g *4. ver. 24.*

the falling of the tree, is meant the humbling of the soule: the breaking of the branches, the weakening of the strength: the shaking off the leaues, the fading of the glory: the scattering of the fruit, the losse of the riches: the leauing of the roote, the obliuion of the name: the binding of the stumpe, the hope of restoring: and the wetting of the dew, the grace of reuiuing. And thus are we all as trees planted by God in this world, some tall like Cedars; some low like the Vine; yet the one must be hewed, and the other must be pruned. For there is no exception but some affliction in one kinde or other, must befall vnto all; but especially, to the Saints of God ^f till they know that the heauens haue the rule (euen the most high that dwelleth in them,) and that hee euer giueth his blessings to whomsoever he will. Wherefore, O ye children of men, let my counsell be acceptable vnto you, (as *Daniel* said to *Nebuchadnezer*, ^g *breake off your sinnes by righteousness, and your iniquities by mercy* vnto

vnto the poore,loe let: here be an healing of your errors. Sweet is the issue of Affliction, though vnpleasant in the tast: for our heauenly Physition knoweth our corruption, and therefore he doth minister vnto vs a bitter pill, to giue vs a good and sound purgation; for the setting of sinne, is poyson to the soule, and the raigning of the flesh, the ruine of the spirit: but by affliction the soule is healed, and the spirit sanctified, sinne expelled, and the flesh subdued.

Satans temptations which he practiseth, in his malice to diuert vs, are Gods tryals, which he suffereth in his loue to conuert vs: for his buffetings are turned into blessings, and his tyranny into tranquillitie; the stone which he throweth, returneth vpon himselfe, and the fire that hee kindleth is his owne destruction: for without his temptations and assaults, there were no triall of our faith, *though now for a season,* (saith the Apostle) *(if need require) we are in heavinesse, through manifold temptations, that the triall of our faith being much*

Simile.

Satans malice, by our faith and patience turneth to our good.

*h 1. Pet. 1.
6. 7.*

Ver. 9.

Al intising
euill must
be repel-
led by the
opposite
& preuai-
ling good.

more precious then gold that perisheth, (though it be tried with fire,) might be found vnto our praise and honour and glory at the appearance of Iesus Christ: receiuing the end of our faith, euen the saluation of our soules. So then to the elect and faithfull, the diuels temptations (but Gods afflictions) are in the end for the great glory of God, and for the comfort and profit of his children: for the euill is repelled by the good: the Diuels suggestion to disobay, is confuted by obedience: his suggestion to presume, confuted by reuerence: the suggestion to doubt, confuted by faith: the suggestion to murmur, confuted by patience: the suggestion to riot, confuted by temperance: the suggestion to pride, confuted by humilitie: the suggestion to lust, confuted by chastitie: the suggestion to couet, confuted by content: the suggestion to oppresse, confuted by charitie: and the suggestion to reuenge, confuted by loue. Why then, afflictions whether inward or outward, in respect of Sathan, they are like

The afflicted mans Vow.

like the^k *Canaanites* euer warring and fighting against the beloued *Israel*: but in respect of God, they are as his heauenly messengers, which bring vs glad tidings, that if we faithfully resist vnto the end, and ^l ouercome, wee shall be clothed with white aray, and receiue the^m precious white stone and morning starre, that shall make vs to shine in glory; our names shall neuer be put out of the booke of life, but wee shall be as euerlastingⁿ pillars in the temple of God, and shall^o sit with Christ, in his throne, euen as hee hath ouercome, and doth sit with his Father in his throne.

Surely, there is but one way to enter into the kingdome of heauen, and that is ^p through many tribulations, the ^q gate being strait, and the way being narrow, and hauing as it were, violent fire on the one side, and raging seas on the other side; like vnto the^r *Israelites* passaget to the land of *Canaan*, weary and troublesome: and like vnto^s *Dauids* strait, wherein hee saw famine

^k *Iud.* 3.1.2

Affliction comfortable in the end.

^l *Rev.* 3.5.

^m 2.17.29

ⁿ 3.ver.12

^o 3.ver.21.

^p *Act.* 14.

22.

^q *Mat.* 7.

14.

^r *Deut.* 8.

15. 16.

^s 2*Sam.* 24

13.

before him, the sword behinde him, and pestilence round about him; and one of these he must taste before he could behold the fauour and ioyfull countenance of the Lord.

Affliction may be compared to *Leah* who was blere eyed, but yet she had many more children then *Rebel*: for the beauty and glory of worldly prosperitie is not in the dwellings of affliction: yet the comely graces, as faith, hope, patience and humilitie are the daughters of aduersitie. Prosperitie is like vnto the Israelites^u Quayles, luscious in the mouth, but lothsome to the soule, & like vnto^x *Ionas* gourd, flowrishing in the day, but withered in the night. What profit is it for a King to sayle in a stately ship, if hee want a Pilot? surely, his feare and danger must be great: and what auaileth all the riches of this world, if we want a guide to bring vs vnto God? certainly we shal fal into the hands of theeues, and spirituall robbers. Our faithful Pilot, and guide therefore vnto God must be

Prosperitie
hurtfull in
the end.

^u *Psal.* 78.

29. 30.

^x *Iona.* 4. 7.

Simile.

be affliction, for her knowledge is heavenly, her direction strait, her eye watchfull, her labour carefull, and her prayer faithfull: shee passeth by the dangerous rocks, and keepeth in the y^e deepe: she aspireth not vnto the hils, but walketh in the vallyes: teares are her meate, and teares are her drinke: the ^z plowers plow vpon her backe, and make long furrowes: shee ^a goeth forth weeping, and carryeth precious seede, but shee shall returne with ioy, and bring her sheaues with her, euen fruitfull sheaues, euerlasting peace, plenty and felicitie. For who knoweth not but that the cleanest corne is throwne into the ground, the purest gold is tried in the fire, the sweetest grape is trodden in the presse, and the holy Lambe is for the sacrifice? No wound is cured except it be searched, and that is painefull to the patient: and no soule fully sanctified, vnles it be afflicted, which brings sorrow for our sinnes, and causeth vs speedely to turn vnto the Lord. ^b *I will be vnto Ephraim*

Affliction must helpe to bring vs vnto God: her propriety, and vertue.

^y Psa. 80. 5

^z 129. 3.

^a 126. 5. 6.

Simile.

^b Hos. 5. 14

15

(saith the Lord) as a Lion, and as a Lions whelp vnto the house of Iudah, I, euen I, will spoile and goe away, I will take away, and none shall rescue it : I will goe and returne to my place, till they acknowledge their fault, and seeke mee, in their affliction they will seeke me diligently. Behold I haue fined thee, but not as siluer, I haue chosen thee in the furnace of affliction: for the burdens of *Egipt* made Israel ^d cry vnto God, and in the time of their distresse they sought him earely. ^e *Dauids* troubles made him pray : ^f *Hezekiahs* sicknesse made him weepe: and the ^g prodigall childs miserie made him seeke his fathers mercy: for whomsoeuer the Lord loueth, hee ^h chasteneth, and scourgeth euery one that he receiueth.

^d Exo. 3. 7.^e Ps. 86. 7.^f Is. 38. 2. 3^g Luke. 15. 16. 20.^h Heb. 12. 6

Worldly
pollicie can
not pre-
uent gods
chastning,
nor auoid
his plagues

And wee must in no wise thinke to escape afflictions while wee liue in this world, by any of our owne pollicie, strength or power, as did the stubborn and disodedient Iewes imagine, who would flye into *Egipt*, and not be subiect vnto *Nebuchadnezer* as the
Lord

Lord commanded them. For euen in our safest pallaces, places, and prosperitie can the Lord touch vs, finde vs, and follow vs, as hee did those mutinous and rebellious people : for it had beene better for them to haue seruedⁱ *Nebuchadnezer* with patience, then to haue perished in *Egipt*; For loe, they are gone (as they thinke) from destruction, but *Egipt* shall gather them up, (saith the Lord) and *Memphis* shall bury them, the nettle shall possesse the pleasant places of their siluer, and the thorne shall be in their tabernacles,

ⁱ *Hos.* 9. 6.

Affliction then can be no tyrant vnto the patient and faithfull, forasmuch as the Lord doth send it vnto vs : and as he said vnto the remnant of *Iudah*,
^k *Feare not for the King of Babel, of whom ye are afraid, for I am with you to saue and to deliuer you from his hand, and I will grant you mercy, that he may haue compassion vpon you, and hee shall cause you to dwell in your land: but if yee say, yee will not dwell in this land, neither heare the voyce of the Lord your God; saying*

^k *Ier.* 42. 11

12

13

14

saying: Nay, but wee will goe into the land of *Egipt*, where we shall see no war, nor heare the sound of trumpet, nor haue hunger of bread, and there will we dwell:

15

(and now therefore heare the word of the Lord, ye remnant of *Iudah*: thus saith the Lord of hosts, the God of *Israel*) if ye set your faces to enter into *Egipt*, and

16

goe to dwell there; then the word that yee feared shall take you there in the Land of *Egipt*, and the famine for the which ye care, shall there hang upon you in *Egipt*, and there shall ye die.

It is good to be subiect & patient vnder the Lords hand.

¹Rom. 8. 28

So likewise when the Lord hath appointed vs vnto any affliction. whatsoeuer in this world, we must be obedient and subiect vnder his hand, for ¹hee s with vs to saue and deliuer vs from the crueltie of temptations, and to turne all for our good and prosperitie, reseruing mercy and compassion for vs, if we put our trust in him: but if wee be murmuring and rebellious and wil put our confidence in worldly helpes and meanes, and will flie from the Lord, disobaying his ordinances, then what

we

we feare d shall take hold vpon vs, his
 wrath and anger shall consume vs, and
 we shall see his face no more: For who
 knoweth the will of the Lord? there-
 fore if he should kill vs, let vs say
 with ^m *Iob*, *I will put my trust in him:*
 and say of affliction, as Christ said of
ⁿ *Lazarus* sicknesse, *this is not vnto*
death but for the glory of God, that
the Sonne of God might be glorified
thereby: For as we certainly hope of
 the ^o resurrection after death, for our
 glorification, and thereby death is be-
 come profitable vnto vs: so we must
 assuredly hope of a reward after affli-
 ction for our ^p consolation, and there-
 by affliction is become comfortable
 vnto vs. For affliction it is as the seale
 of the liuing God, wherewith his ser-
 uants are sealed in their foreheads vn-
 to eternall life. For read from Gene-
 sis to the Reuelation, and you shall find
 that all the Saints both Patriarks, Pro-
 phets, and Apostles, in some sort or o-
 ther, nay Christ himselfe haue beene
 tempted, afflicted, persecuted, tormen-
 ted.

^m *Iob*. 13.
 15.

ⁿ *Iob*. 11.4.

^o 1 *Cor*. 15.
 22.23

^p 2 *Cor*. 1.5

Affliction
 is Gods
 seale wher
 with hee
 marketh
 his chil-
 dren.

^q *Heb*. 11.
 36.37

^r *Iam. 4. 4.*^s *Eph. 2. 2.*
and. *6. 12.*^t *Rom. 6. 7.*^u *Rom. 6.*

23.

^x *1 Cor. 15*

54. 55.

Patient suffering in
this world
hath a re-
compense
of glory in
the world
to come.^y *2 Cor. 12.*

7.

^z *Mat. 5. 4.*^a *Mat. 5. 6.*Dangerous
is their e-
state that
haue no
affliction.^b *2 Cor. 7.*

9. 10.

ted. For how can it otherwise be when
as ^r this world is at enmitie with God,
and here doth Sathan that ^s prince of
darkenes rule iby possessing the hearts
of most part of men being wicked and
vngodly.) And besides wee liuing in
this world cannot be freed from sinne
^t till after death: and the ^u reward of sin
in the iustice of God is eternall death,
but in mercy the ^x sting of death is ta-
ken out that it shall not hurt the
Saints: yet must they for a while here
be ^y buffeted, that the flesh may be
humbled; be despised, that they may
be honoured: they must ^z mourne
that they may be comforted: be im-
prisoned, that they may be freed:
they must suffer ^a hunger, that they
may be satisfied; be naked that they
may be clothed: afflicted that they
may be comforted; abiected that they
may be glorified. Hard then and feare-
full is their condition which haue no
affliction in this life, either inward
or outward: inward, by ^b hartie sor-
row for their sinne with true repen-
tance;

tance, or by a strong^c fight against the world, the flesh and the Diuell by faithfull resistance: outward, which is either in bodie, goods, or name: for the wicked because they haue no^d changes, (but liue at ease in pleasure, plentie, and delight) they call not vpon God; nay, they thinke there is no God: the diuell lulleth them a sleepe, and maketh them (like beasts) fat against the day of slaughter. But against the children of God who must of necessitie passe through the narrow and troublesome seas of this world, the diuell hath on the one side, his bulwarke of inward temptations; and on the other side, his sort of outward afflictions, shooting at them, if hee could to stoppe, nay, to sinke them, that they might not go vnto the heauenly land of *Canaan*. But by how much the more our danger, and trouble is in this life, by so much the more is our reward and glory in the life to come, when as we shall arriue at the hauens, yea heauen of eternall rest:

For

^c Eph. 6. 10

15

^d Psal.

The Diuel
is an open
enemie a-
gainst the
righteous.

^e Heb. 12.

11.

^f 12.^g Hos. 6. 1.

2

3

For no^e chastening for the present seemeth to be ioyous, but grieuous, but afterward it bringeth the quiet fruite of righteousnesse vnto them which are thereby exercised. Wherefore ye that are afflicted lift vp your hands which are downe, and your weake knees which are feeble: and counsell ye, comfort ye one another, and say with a ioyfull heart: *Come, and let vs returne vnto the Lord: for he hath spoyled vs, and he will heale vs: he hath wounded vs, and he will binde vs vp. After two dayes he will reuine vs, & in the third day he will raise vs up, and wee shall liue in his sight. Then shall wee haue knowledge, and indenuour our selues to know the Lord: his going forth is prepared as the morning, and he shall come vnto vs as the raine, and as the latter raine vpon the earth.* Thus after trouble shall wee finde rest: after a storme a calme; after sorrow, ioy, and after death, life. Our Father *Abraham* liued in Vr of the *Caldees*, but in the end he came vnto the land that

The afflicted mans Vow.

15

that flowed with Milke and Honny :

^hDavid remained a long time in *Meshch*, and dwelt in the tents of *Kedar*, but in the end he came to *Shiloh*, and to the holy hill of *Sion*. God is vnto his children in the day of aduersitie a cloud to couer them, and in the night of affliction a pillar of fire to comfort them. Affliction is like a Nurse, who while she swadleth vs vp straight, and that for our good we cry, but when we come to knowledge and strength, we doe giue her thanks and then reioyce,

^hPf. 120.5

ⁱ For, *If ye be without correction* (saith the Apostle) *whereof all are partakers, then are yee bastards, and not Sonnes*: Moreover wee haue had the fathers of our bodies which corrected vs, and we gaze them reuerence, should we not much rather be in subiection vnto the father of spirits, that we might liue? for they verely for a few dayes chastened vs after their owne pleasures, but he chasteneth vs for our profit that wee might be partakers of his holinesse: without the which no man shall see the Lord.

ⁱ Heb. 12.8

9

10

14

The

Use.

Foure
things to
be conside-
red in affli-
ction.

^k Job. 14.

15. 16.

¹ 1 Ioh. 1. 8

^m 2 Sam.

16. 6. 10.

The vse then of all is this : That we consider what is the cause of affliction: The cause is our sinne. Who it is that sends it : It is God. To what end : Hee sends it for our good. Who are the instruments that bring it : For the most part Sathan, or his wicked members, cruell men vpon the earth. Why then consider : ^k None that liueth can say that he is pure and without sinne : for ¹ *If we say wee haue no sinne, we deceiue our selues and the truth is not in vs* : If so thou art a sinner, then looke certainly for some one affliction or other : and suffer and beare it patiently (as ^m David suffered *Shemey*), and answered *Abishay*, saying : *What haue I to do with you ye sons of Zeruiah ; for hee curseth because the Lord hath bidden him curse Dauid ; who dare then say, wherefore hast thou done so ? suffer him to curse for the Lord hath bidden him* : (and that was for David sinne in murthering of *Vriah*.) And by this affliction David was also put in minde of his grieuous transgression, (which

(which begot in him penitiencie, patience, and most humble submission to the will of God) and staied also his seeking of reuenge against *Shemey*. And this example of *Dauid* is a worthy president for vs, that wee in like manner should willingly forgiue our enemies and persecuters, by calling of our owne sinnes to remembrance, and the puritie of Gods iustice in correcting vs for our sinnes, and his great mercy in calling vs thereby to repentance: and that the wicked are sent and appointed of God, as his instruments to humble vs, and to beate vs downe; that we might be raised vp vnto newnesse and holinesse of life thereby, and therefore there must be no striuing against the prickles: welcome therefore must be affliction at all times, in our Youth and in our age, seeing it is the blessed messenger of God to bring vs vnto him: not suffering vs to continue in our sinnes, lest wee should perish and be condemned with the world.

To for-
giue our
enemies
that doe
persecute
vs.

Affliction
is the mes-
senger of
God.

C

Another

Degrees &
differences
in afflictio.

Our sins
deserue
great affli-
ctions and
many,
but God is
mercifull
in correct-
ing.

Another vse may be drawne from hence: which is, the consideration of the difference & degrees of afflictions. For some are great, some small, some many, some few, some fearefull, some fauourable, some short, some durable. For *Iaakobs* sorrows were not like *Iobs*, nor *Zedekiabs* troubles like *Nebuchad- nezars*. God sendeth vnto some distract and agonie of minde: to some diseases and deformitie of bodie, to some losse of children: to some losse of friends: to some losse of goods: to some banishment: to some imprisonment: to some disgrace: to some an ignominious death: to some pouerty: to other some strange miserie (which is,) men possessing riches, but without content: hauing children but no comfort: many friends, but few faithfull: a daintie Wife, but nothing dutifull. If a man haue but one of these afflictions (as few or none but haue some of them) then let him consider the multitude of his sins, & praise the Lord, that he hath not heaped vp a multitude of afflictions

afflictions vpon him, & let him compare his afflictions with others mens, and no doubt he shall finde and withall conſeile, that in compariſon of others, he is a moſt happy man; and that God vnto him is good and gracious, remembring his mercy and couenant made vnto his children, that none of them ſhall beⁿ tempted aboue their power, nor ſuffer more then they are able for to beare; and that in due time they ſhall haue a moſt happy iſſue with their temptations. And let no man that hath his afflictions (be they neuer ſo ſmall) behold them with an earthly eye; for then they are like a bigge and tall ſhippe remaining vpon the land, which cannot be remooued, no not with great ſtrength, but let them preſently digge and cut (let them ſigh and pray,) for the waters of comfort, that they may come & flow vnto their ſoules, from the fountaine of Chriſts mercy: and then be their afflictions neuer ſo many, or neuer ſo heauie, yet the flowing ſtreame of

n Luk. 40.

Not to behold affliction with an earthly eye.

Simile.

Christ hath borne our afflictions for vs, and made them an easie yoke vnto vs, if so we put our trust in him.

° *Mat. 11.*
28.29.30.

Simile.

P Heb. 10.

32

Gods loue shall easily remoue and carry them away far from them.

Besides, know that our afflictions are become the burthen and yoke of Christ Iesus, which hee willingly beareth, and hath submitted himselfe vnto for our sakes, the which although at the time of his passion they were heauy vnto him, by reason of our sins; yet now hee hath altered and changed them to be ° light, and easie for vs to beare and vndergoe, both in respect of his great might to support vs, and in respect of his great loue to comfort vs.

Moreover, if God should send many crosse and afflictions vnto vs, one vpon the necke of another, as one Waue ouertaketh another; yet let vs account of them as the husbandman doth of his heauie sheafe of corne: reioyce in them, and beare them courageously, knowing that they haue much fruit, and great recompence of reward. *P Now* (therefore saith the Apostle) *call to remembrance the dayes that are passed, in the*

The afflicted mans Vow.

21

*the which after ye had receiued light, yee
endured a great fight in afflictions. Partly
while ye were made a gazing stocke both
by reproches and afflictions, and partly
while yee became companions of them
which were so tossed too and fro. For
both yee sorrowed with me for my bonds,
and suffered with ioy the spoyling of your
goods, knowing in your selues that ye haue
in heauen a better and enduring sub-
stance. Cast not away therefore your con-
fidence, which hath great recompence of
reward. For ye haue need of patience, that
after ye haue done the wil of God, ye might
receiue the promise. For yet a very little
while, and he that shall come, will come,
and will not tarry.*

33

34

35

36

37

C₃ PRAYER.

PRAYER.

O Most iust, holy, mercifull and omnipotent God, thou alone dost punish, and no man can redeeme, thou alone dost correct, and no man can controll, thou alone dost saue, and no man can condemne. Pardon I beseech thee my sins, for they are many, purge my corruption for it is great, looke not vpon my merits, for they are vile: euery mans sanctitie is polluted, and all his purity defiled. Wherefore, to mee, O Lord, to me thy poore seruant, belongeth shame and confusion: but to thee mercy, iudgement, and glory. Destroy not I humbly entreat, O heauenly Father, the workmanship of thine owne hands, but haste to comfort me, and make thy corrections my instructions, that in patience for a while I may here possesse my soule, and in thy promise haue an assured hope to liue with thee for euer in the life to come, through Iesus Christ my Lord and onely Sauiour. Amen.

VOW.

V o w v.



As it not *Iacobs* feare and loue of God, that made him ^a make his vow to God? and did not ^b *Peter* make his vow to Christ, vpon his zealous loue to him, as ^c *Ionathan* did to *David*? and was it not the ^d remembrance of blessing receiued, that made the Israelites make their vow, and couenant with *Ioshua* to serue the Lord? Why then, here behold the afflicted mans Religion, his thankfulness and his loue to God, in making of his vow to feare, to praise, and neuer to forsake the Lord.

For affliction doth beget: deliuerance should confirme, and in our prosperitie we should performe our ^e Vows which wee haue made vnto the Lord. But as there may be a draught of a goodly patterne or modell for building of

^a Gen. 28.

20. 21.

^b Ma. 26.

33. 35.

^c 1 Sam. 20.

16.

^d Iosh. 1. 13.

16. 17.

^e Psa. 66.

13. 14.

Simile.

A godly
vow must
be perfor-
med.

Psal. 119
107.

Luke. 11.
28.

a stately house : which if it be not set forward and erected, is but a paper, not a pallace. So the promise of euery holy vow, may make a faire shew and demonstration of a holy course and christian plot, to reare and raise vp the inward man to be a beautifull and holy building vnto God : but if it be not performed it is a shadow not a substance; a word, not a worke. Therefore the performance of a vow, is the praise of the promise, as wee may see by the example of *David*, when hee said; *I haue sworne, and will performe it, that I will keepe thy righteous iudgements, O Lord :* (not that hee had free will or power to doe it) but shewing thereby his inward affection and carefull receiuing of them in his heart : and so is it meant, where it is said; *& Blessed are they that heare the word of God and keepe it :* that is, faithfully lay it vp in their hearts, with a full intent to practise it, when God shall giue a iust occasion thereof.

But

But in euery vow foure things are to be considered: First, that it be holy and religious: Secondly, that it be discreet and gracious: Thirdly, that it be possible and perspicuous: And lastly, that it be charitable and glorious.

4 Things to be considered in euery vow.

Holy and religious: grounded vpon the word of God; for that must be a ^h light to our feet, and a lantherne to our pathes.

^h Psal. 119.
105

Discreet and gracious: done with deliberation and aduise; ⁱ *Do nothing rashly, but take counsell, and be well aduised in all thy wayes.*

ⁱ Pro. 15. 22

Possible and perspicuous: able to be performed; presume not to ^k tempt the Lord thy God, but vse the meanes which hee hath ordained for his glory and thy good.

^k Mat. 4. 7.

Charitable and glorious: tending to the honor of almightie God, and good of man; ^l *Let all things be done in loue, and for the praise of God.*

^l Rom. 15.
5. 6.

^m *Dauid* in his zeale made a vow to build a Temple to the Lord: but his warres and troubles were hinderances thereunto

^m 1 Chron.
28. 2. 3.

Diuersitie
of vowes.

ⁿ *Judg.* 11.
30. 31.

A vow
must not
be partly
good, and
partly euill
but abso-
lutely good

• *1 King.* 19
2.

P *Mat.* 14.
7.

• *Act.* 23.
21.

thereunto, that he could not performe the same; therefore it must be done in his sonnes dayes, who was a King of peace: and yet *Davids* vow was holy and religious; but not possible and perspicuous. ⁿ *Iptab* made his vow to offer a sacrifice of prayse to God with the first thing that should meet him out of the doores of his house, when hee should returne in peace from the battell: this his vow was holy and religious, (in his intent) and possible and perspicuous, but not discreet and gracious, nor charitable and glorious: for the killing of his daughter was rather crueltie then pietie. ^o *Iesabels* vow to kill *Eliab* was possible and perspicuous, (if so *Eliab* had not fled,) but it was neither holy nor religious, discrete nor gracious, charitable nor glorious. And P *Herods* vow vnto the dauncing Damsell, was deliberate and possible, and so was the ^q *Iewes* vow when they assembled themselues with an oath, saying, that they would neither eate nor drinke till they had killed *Paul*: but this

this their vow was neyther holy nor religious, nor yet charitable nor glorious. Wherefore euery vow must be tried as gold and siluer is tried (to wit) by the tange, tincture, touch and teste. For a mans vow must first haue taste of religion, then a sound of discretion, then an approbation of abilitie, and lastly, a confirmation of loue and pietie; so that, religion, discretion, abilitie and pietie, they are the foure lincks to tie and chaine euery vow: and these must runne together as the foure wheelles spoken of in *Ezekiell*, which had one ^r forme, and their fashion, and their worke was as one wheele in another wheele, signifying their inseperabilitie, and vnitie: for religion must not goe, nor runne without discretion, nor abilitie without pietie. ^s *Let euery thing therefore be done honestly and by order,* and let vs not disturbe nor ^tgriue the good spirit and grace of God in vs, by striuing to satisfie our owne opinions or affections without religion or discretion.

How to
discerne of
an vpright
vow.

Foure main
lincks to tie
euery vow.

Simile.

^r *Ezech.* 10
10

^s *1 Cor.* 14
40

^t *Eph.* 4. 30

^u 2 King. 23

3.

^x 2 Chron.

23. 11. 16.

^y Nehe. 5. 9

12

^a Ezra. 10.

3.

Euery holy
and good
Vow is as
as a bond
to binde vs
vnto God.

Vse.

Vowes also may be eyther generall or speciall : by the first, at the annoyn-
ting and Coronation of Kings, Vowes
were solemnely made from them to
God, to serue him aright, and also vnto
the people to doe them right: as did
^u *Iosiah*, ^x *Ioash*, and ^y *Nehemiah*: and
by the second, the Israelites at the
preaching of ^z *Azariah* repented,
and made a couenant or Vow to seeke
the Lord: and in the time of ^a *Ezra*,
they likewise vowed to put away their
strange wiues, who did entise and draw
them from the Lord. Apparant then it
is, that euery holy couenant is as a ho-
ly bond, whereby wee binde our selues
for euer vnto God, vowing our dutie,
loue & obedience vnto him, as a faith-
full Subiect doth vnto his Prince, and
by our Vow, as with a bridle, wee are
kept backe from doing of euill, and
through it, as with a goad, wee are pres-
sed forward to doe good.

The vse hereof is: that euery man
and woman take heed what vows they
make before God or man: hauing
especiall

especiall regard, that they be not to dishonour God and breake his Law, nor to confound and destroy nature, nor to hurt and impouerish our neighbour, nor to neglect and hinder our calling: for all such Vowes are vtterly vnlawfull, and in no sort to be kept. For wee cannot serue Christ and *Belial*, destroy, and preserue life, doe ^b euill, and yet do good; be idle and yet seeme to labour: Wherefore as Christ spake vnto ^c *Martha*, so it must be taught vnto vs, *that one thing is necessary*, namely, that wee embrace and vow the thing that is good, and refuse and disavow the thing that is euill.

And further wee may also learne, that the binding of a mans selfe with a vow to God: it declareth his religion and care to keepe a good conscience according to his power, in laying the iudgements of God (which are past and are to come) vp in his heart, to auoid and flye from sinne thereby: and also to meete with the weaknesse, frailtie and infirmitie of his corrupt nature, which

Vnlawfull
Vowes are
not to be
performed.

² Cor. 6. 15.

^b Rom. 3. 8.

^c Luke. 10.
11. 14.

A lawfull
and holy
Vow, a token
of true
& perfect
religion.

Mans dull-
nesse and
backward-
nesse vnto
good.

^a *Rem. 7. 18*

In what
manner a
Vow must
be made.

^c *Rev. 3. 16*

Satans sub-
tily to pre-
uent a holy
vow, & his
questio-
ning with
the godly
thereupon.

which for the most part is ^d heauy and
sluggish vnto any good worke, and
therefore by his vow hee is prouoked
and stirred vp to a greater care and re-
gard to serue and prayse the Lord. Eue-
ry Vow then made in pietie and cha-
ritie, is both a good token of a contrite
heart and good conscience, and of a
true, sound, faithfull and sanctified
Christian: But such Vowes must be
made with feare and reuerence, and
with earnest prayer and stedfast resolu-
tion to continue in the same, lest by our
relaps and back-sliding wee become as
^e luke-warme *Laodiceans*, seruing our
owne selues, & obseruing the time, but
not the Lord. And againe we are here
taught to beware of the subtiltie of Sa-
tan, who goeth about to keepe backe
and hinder euery good minded man
and woman from making their holy
Vowes, or faithfull contract with God;
alledging vnto them after this man-
ner; Indeed you desire and would glad-
ly vow, and make a couenant with God
(as you seeme) to serue and obay him
all

all the dayes of your life: but take heed, for when you haue so vowed, you shal finde your selues further off from performing your Vowes then euer you were before: And no doubt I shall take you tripping vpon some breach or other, and then assure your selues, I will not spare but accuse you before the Lord, you hauing so presumptuously made a vow vnto him, and yet so wilfully haue neglected, broken and violated the same.

But to barre and ouerthrow this subtile perswasion of Sathan: First we must not feare for all his suggestion to make our promise vnto God, to doe the thing that is good: for we haue already made it vnto him in our baptisme, without which wee could not be receiued into the Church, which like a mother nourisheth vs: nor obtaine the blessing of God the father, who hath begotten vs: nor be made members of God the sonne, who hath redeemed vs: nor receiue comfort from God the holy Ghost, who hath sanctified vs: We

The way
to repell
his suggestion.

Euery one
hath made
a holy vow
in baptisme
which must
be kept.

Holy and
discreet
vowes
must com-
fort not
discourage
vs.

We therefore hauing the approbation of the Church dedicating : the loue of the father receiuing : the grace of the sonne presenting, and the helpe of the spirit directing our vowes to God; why should wee be dismaied to make our holy vowes, when as we doe them in sobrietie not vnadvisedly, in humilitie not presumptuously, making our prayer and inuocation vnto God, that it would please him to direct & strengthen vs to make and performe our vowes vnto him, because of our selues we are corrupt & weak, and not able to think nor apprehend a good thought, much lesse to performe or doe any good worke?

† 1 Cor. 1.

30

§ Heb. 7. 27

*For ^f all our sufficiencie, wisdom, righteousness, and sanctification is of, in, and through Christ alone, & who sa-
ueth vs, and maketh intercession for vs, presenting our soules and bodies, prayers and vowes, as most pure, holy, acceptable & blamlesse before his father. And when as, (after our vowes thus made) wee through infirmitie, or through great
and*

and inevitable necessity downwillingly breake the same, either by omitting or committing what wee should or should not: the ^hwill in this case, and the desire to performe our vow is before God accepted and taken, as for the deede. *For it is not ⁱ you, but sinne that ruleth in you, that causeth you to offend.* Yet withall we must thus remember, that whensoever time and opportunity serueth, we doe without all faile redouble what before we ought to haue exercised, whether it be in praying, or in reading, or in meditating, or in conferring, or in doing the workes of pietie and charitie: and so God foreseeing our thoughts and beholding our religious care and carefull labour in his loue and feare, (we still longing and sighing to performe our voves to him both effectually and formallie,) such a transmitting or ouerpressing of the manner for a time, is ^k no transgressing in the matter for a punishment. And therefore in this vnwilling, yet sometime necessarie omission, it can in

D

no

Our infirmities must not dismay vs, when as against our will, wee breake our vowe.

^h 2. Cor. 8.

12.

ⁱ Rom. 7. 17

We must make amends when we doe offend

^k Rom. 7. 1

24. 25.

An vnwilling sinne hath a release of punishment.

Deut. 6. 8.

*m Acts. 12.
21.*

*n Luk. 10.
27.*

None of
the foure
essentiall
and diuine
parts of re-
ligion can
be seuered
from the
worship of
God.

no sort be counted such a sinne, as that
it should exasperate or vrge a grieuous
guiltineſſe to our consciences, or pre-
sent a dying feare to our soules, the
which Satan in his crueltie may seeme
to threaten, and in his malice willing
to pursue. But let vs in the name of
God proceede to make our holy vows
to him, and let them bee as ¹ frontlets
before our eyes, and as a most precious
chaine about our neckes, and as plea-
sant bracelets about our armes, ac-
counting our selues more glorious in
our vertues, then *m Herod* in his
robes.

I promise and vowe two
things :

*n Holines to
God.
Righteous-
nes to man.*

In my promise of
holines, I vowe
foure things, to

*Worship
Loue
Feare
Praise*

God.

To worship him aright, according
to his word.

To

To loue him for his mercy, according to his grace.

To feare him for his iudgements, according to his iustice.

To praise him for his benefits, according to his goodnesse.

By the first I hate all ^o idolatrie.

By the second I ^prenounce any inherent or cooperate righteousness in me to merit my saluation.

By the third, I flie presumption and securitie, and with reuerence doe tremble and feare at the threatnings and iudgements of Almighty God against sinne and sinners.

By the fourth I detest all ^r senselesse ingratitude, and do pray for and desire euermore to haue a liuely feeling, and ioyfull apprehension of Gods benefits towards me, which might stirre vp my loue and thankfulness vnto him, all the dayes of my life.

* In my vow of righteousness, I consider foure things:

{ Obedience,
Iustice,
Charitie,
Content.

D 2

By

^o Deut. 4.

15. 23.

^p Rom. 3.

23. 24.

^q Acts 2.

37.

^r Ps. 106.

20. 21.

^s Ps. 107.

1. 2. 31. 32

* None of the foure essentiall and ciuill parts of righteousness can be seuered from our duetie to man.

^t Rom. 13. 1.

By the first I must shew my selfe ^tsub-
 iect to the higher Powers, both in
 word, thought and deed, reuerently e-
 steeming them, honourably speaking
 of them, and dutifully obeying them,
 & that for conscience sake in all things,
 (wherein God is not dishonored, either
 in his dignitie, or in his truth) for *all*
subordinate and inferior powers are ^u*or-*
dained & instituted of God: and they that
resist the power, resists the ordinance of
God, and shall receiue vnto themselves
iudgement.

^u 1. Pet. 2.
 13. 14. 15.
 Rom. 13. 1.
 2.

^x Mat. 7.
 12.

By the second I must doe right to all
 men, in temporall and ciuill causes, and
^x doe as I would be done by, for this is
 the Law and the prophets.

^y Mat. 22.
 38. 39.

^z Rom. 12.
 17. 10.

^a 1. Ioh. 4.
 20.

By the third I must loue euery man
 (but especially those that are of the
 household of faith) because he is my
 brother and ^y neighbour, and this my
 loue, I must shew in doing good vnto
 him, not seeking to ^z reuenge, not to
 slander, not to oppresse, not to dis-
 daine, not to reuile him; for if I ^a loue
 not my brother whom I see, how can

I loue God whom I see not? and my loue vnto him must not onely be exprest and extented to his body onely, but also to his soule,^b labouring and struiuing to bring him home, and to win him vnto God, and that vvith all meekenesse and gentlenesse, when as eyther by blindnesse or wilfulnesse hee hath erred and gone astray, and departed from the truth.

^b Rom. 15.
7. 1. 3.

By the fourth I must take heede of ^ccouetousnesse, (which is the roote of all euill) inticing and tempting man to ^dreape where hee sowed not, and to gather where he strowed not: and therefore I must be ^econtent in whatsoever estate God hath placed me) and not to couet or possesse, either by collusion or extortion, whatsoever belongeth vnto my neighbour, (be he eyther poore or rich, high or low, wise or foolish, young or old.)

^c 1 Tim. 6.
10

^d Mat. 25.
24

^e 1 Tim. 6.
8. 9.

And from these two rootes, (*holinesse* and *righteousnesse*) doe spring and grow the most rich and pleasant fruits, ioy and peace for euermore.

Vertues re-
ward.

PRAYER.

O Mercifull, Gracious, and eternall God, which givest bountefully vnto them which ask of thee in faith & stedfast hope. I humbly beseech thee to assist mee with thy grace and holy spirit, that I may be able to performe and execute my good purpose and intent concerning my holy service towards thee, and my righteous dealing towards men. And forasmuch as I know assuredly that the World, the Flesh, and the Diuell, will seeke my destruction, because I haue vowed my self thy servant: Graunt therefore O Lord Iesus, that as thou didst overcome them al in the Mount by thy power and word: so I by thy might and same word may likewise overcome them in this valley of teares and miserie, (the wicked world,) of which graunt good Lord, that I be not, although for a time I rest in it, and that I may fight a good fight, and continue faithfull vnto the end: that after this life I may inioy a crowne of eternall glory in the world to come, and dwell with thee for euer. Amen.

Meditation.

MEDITATION. I.

V. IE VV.

GOD finishing his worke, did take a *view*, and ^a*saw* all that hee had made, and loe, it was very good : David praying for Ierusalem, desired God to take a gracious *view* thereof, and to ^b*tell* the towers therein. Man (being as it were a litle world) he was created; but he forgot his maker : Ierusalem a glorious Citie, was named holy, but shee forsooke her Lord : the one hath lost his innocencie, and the other her sanctitie: man is now become *mehuman*, (troubled,) & Ierusalem Iericho, execrable to the Lord. And wheras God before did take a *view* of them with great loue and delight for their preservation : Now Satan pursueth and compasseth them with great malice and dispite for their

D 4 confusion

^a Gen. 1. 31

^b Psal. 48.
12. 13.

Mans sin
the cause
of his sorrow
and
ruine.

Leefing of
gods fauer
makes vs
subiect to
the diuels
fury.

Simile.^cNehe.2.13^dIosh.6.15.^e2 Cor.13.5

Man must
examine &
looke into
himselſe.

^f1 Cor.3.9.²Cor.5.2.^gPſal.18.2^h1 Pet.5.8

9.

ⁱIam.4.7.

confuſion. For behold, Man is afflicted, and Ieruſalem is deſected. But as ^cNehe-
miah, went about the wals of Ieruſa-
lem mourning, and ^d*Ioſhua* about the
wals of Iericho marching; the one to
view the breaches for to build them vp;
the other for to view the ſtrength, for
to throw them down: ſo man muſt now
^elooke into himſelſe with ſound iudge-
ment, and compaſſe about his owne
heart, and the thoughts thereof, which
haue beene a long time ruined by
finne, deſiring God in all humilitie and
repentance, that he would vouchſafe to
raiſe him vp, and make him a new and
perfect ^fbuilding, ſanctified and holy
vnto the Lord; and that from hence-
forth he would be his gracious deliue-
rer, and a ſtrong tower, and ^grock of
defence to ſaue him from his enemies;
and to endue him with a liuely faith &
ſtrong courage to ^hreſiſt the force and
ſubtiltie of Sathan, and to compaſſe
him about with the wiſedome of the
ſpirit, and power of the Word of God,
to make him to fall, to ⁱflye, and to
depart

depart, being neuer able to rise nor to
to returne againe to hurt or to destroy
the soule.

Wherefore let euery man and wo-
man, being tempted after this sort,
make question, examine, and take view
of themselues; laying: I am made and
^kcreated; and shall I not worship? I am
saued and ^lredeemed; and shall I not
reioyce? I am ^msanctified and cleansed;
and shall I not giue praise? I am ⁿtaught
and instructed; and shall I not learne?
I am a ^o steward, and haue receiued;
and shall I not account? I am ^pdust and
earth; and must I not dye? I haue a
^qsoule, and if so I ^rsinne; must I not
be iudged? Behold I will now there-
fore ^sworship God my Father, and him
onely will I serue: I will ^treioyce in
Christ my Sauour, and him onely
will I loue: I will ^ugiue praise to God
my comforter, and his helpe will I
craue: I will ^vstudy in Gods word, for
his law is my delight: I will ^xencrease
my talent, and I shall finde reward: I
will ^ylearne to dye, and it will keepe me
from

Mans con-
sultation in
temptation
and how
he ought to
answere
Sathan.

^kGen. 2. 7.

^lEph. 1. 7.

^mThef. 4. 3.

ⁿEph. 4. 21

22

^oMat. 25.

14. 15.

^pGen. 2. 7

q 7.

r 17.

^sMat. 4. 10

^tLuk. 1. 47.

^uPsal. 89. 1

^vPsal. 119

15. 16.

^xMat. 25.

20. 21.

^yPsal. 90.

13

y Mat. 7. 1.
The Christian profession in holines & righteousness with true sinceritie is a great work and painefull fight.

z Phil. 1.

9, 10, 11.

a Rom. 10.

3, 4.

b 11, 36,

c 12, 3.

d 1 Thes. 4.
6.

e 11.

f Phil. 2. 2,

3.

g Heb. 6. 4,

5, 6. &

2. Pet. 2. 21

h Luk. 18.

11, 12.

i Gal. 5. 17

k Iam. 4. 4

from sinne : I will *y* iudge my selfe, and I shall not be iudged of the Lord. This is a worke and a great worke, a fight and a strong fight, for euery Christian man and woman to worship God aright in true *z* knowledge without superstition ; to *a* trust in Christ alone in a liuely faith without arrogation : to *b* glorifie him alone in a pure heart without dissimulation, to read & heare his word in an humble spirit without *c* presumption, to exercise our calling in a iust *d* course without corruption : to spend our dayes in a *e* quiet life without *f* contention : and to cease from sin in a settled minde without *g* relapsion. For the enemies of man are many, and the entisements great to draw him from the Lord.

The diuell he is subtile, blinding the soule to bring it to idolatry : mans mind is *h* proud, bragging of selfe righteousness, and refusing Christ : the *i* flesh is rebellious striuing against the spirit, & prouoking him to sin : the *k* world is entising, hating God, and turning man from

from heauen: hell is deuouring, expecting his destruction: death is^l cruell, watching to^m arrest him: and furies andⁿ Locusts are readie to torment him.

^l 1. Cor. 15.

55.

^m Luk. 12.

20.

ⁿ Reue. 9. 3.

4.

Consider then and take a view, is it an easie thing for a man to obtaine knowledge and faith, that he might become the true seruant & child of God and free from so great enemies? how ought we rather, earnestly to labour and seeke for knowledge, that wee might not be snared with idolatrie, the most shamelesse^o whore and harlot of impietie? how ought wee continually to pray for faith, that wee forsake not Christ our onely and alone Sauour? and of what conuersation and holynes of life ought we to be, ^p that we might not be condemned with the world? see therefore, take and put on the whole armour of God; yea, put on Christ Iesus himselfe, who is our strength, ^r righteousness, and sanctification, for hee is our head, ^s and we his members, hee is our captaine, and we his souldiers: he is that

^o Hose 2. 2.

^p Eph. 6. 11.

^q Rom. 13.

14.

^r 1 Cor. 1. 30

^s Eph. 5. 23

30.

^t *Reue. 5.5.*

^u *Rom. 4.12*

We must not be discouraged, but take a good heart to fight against Sathan, for God is our helpe.

^x *1 Cor. 1.25*

The strong and heavenly furniture for our spirituall combat.

^y *Eph. 6.17*

^z 17.

^a 16.

^b 14.

that Lyon^t of the tribe of *Judah*, which hath led captiuitie captiue, and giuen gifts to men, and if so we belieue in him, we are his *Israel*, of the faith^u of *Abraham*.

Let not our simplicitie in the light of the Gospel, discourage vs to fight against the subtiltie of Sathan, in the darknesse of error : for God will instruct our soules in wisedome, and guide our tongues to speake for his glory : for^x *the foolishnes of God is wiser then men, and the weakenesse of God is stronger then his enemies*. Why then should we feare in the euill daies, when as our heavenly and spirituall captaine is readie to defend vs : our furniture good and strong able to preserue vs : For how can we haue a better helmet then^y saluation, for to ward and beare off the blowe of condemnation : or a sharper^z sword then the word, to cut a sunder superstition : or a stronger^a shield then faith, to repell the dartes of temptation : or a sounder^b brest-plate then rightedusnesse to beare the shot

shot of iniquitie, or a more religious
^c girdell then veritie, to compasse the
 soule, to keepe out heresie : or what
 fitter ^dshoes then the shoes of peace,
 to walke in the path of charitie. Wee
 see then our estate and danger what it
 is ; and our recouerie and safetie from
 whence it comes : the view of the one
 is fearefull , but the obtayning of
 the other ioyfull. Man therefore must
 know himselfe, & confesse that throgh
 his owne foolishnesse he hath been ta-
 ken, bound, and led, whither he would
 not, or at least, where he should not, as
 the Philistines did ^f*Sampson* : but let
 him reioyce and be thankfull vnto
 God, for Christ hath ^g broken the
 chaines of death, and shaken in pieces
 the pillars of darkenesse, and crushed
 the ^h head of that subtill serpent to his
 euerlasting destruction. Let vs now
 then with ⁱ*Dauid* lift vp our eies to hea-
 uen from whence cometh our salua-
 tion, and pray with him: saying, ^k*Lord*
teach me so to number my dayes, that I
may apply my heart vnto wisdom.

^c 14.
^d 15.

Our de-
 liuerance is
 in and by
 Christ a-
 lone.

^e Rom. 7. 23

^f Iudg. 16.
 21.

^g 1 Cor. 15.
 53. 54.

^h Gen. 3. 15

ⁱ Ps. 121. 1.

^k Ps. 90. 13

The

I se.

The sight
of our
felues
brings vnto
vs the
knowledge
of our sins.

1 Rem. 7. 24.

m Gen. 3. 7.

8.

n 1 King. 22

34.

o 2 King. 4.

40.

The vse then hereof is, that no man or woman can either giue glory vnto god, be obedient to his word, reioyce in his promises, or be thankful for his mercy, vnlesse they take a true view of themselves, what they are, and then they shall see their being, to be created: their nature corrupted: their will infected: their knowledge darkened: their faith abated: their sinne hated: death procured, and hell prepared. And then, euen then will they be forced to cry out, and not be ore, saying, *O wretched man or woman that I am, who shall deliuer me from the body of this death?* So ^m *Adam* when hee saw his nakednesse, then did he feare; and when ⁿ *Ahab* felt his hurt, then did he flye: wrath and death are the swift arrowes of God, wounding the heart of the wicked, to make them see their misery: but most happy are they, that with the discerning and taste of sinne, can say vnto their soules as the children of the Prophets said vnto ^o *Elisha*, *O thou man of God, death is in the pot:* So O thou image of God,

God, P death is in sin : taste not therefore, nor feede no more thereof; and then shalt thou finde life vnto thy soule, and health vnto thy body : wisdom will be thy guide, and glory shall be thy crowne : For ⁹ vnto euery one that doth good, and continues in wel-doing, shall be honor, and glory, immortalitie and eternall life.

P Rom. 6. 23

⁹ Rom. 2. 10

PRAYER.

O Al-seeing, Wise, Wonderfull and Almighty God, I thy poore seruant, that by Nature (and through my sinne, ignorance and frailtie,) am dull, heauie and blinde, and cannot perceine, nor see mine owne errors, danger and miserie, wherein I am; being ready daily to fall into the pit of euerlasting death : doe most humbly beseech thy Maiestie to stay mee by thy hand that I fall not, and to direct me by thy spirit that I goe not astray from
thy

thy Commandements: for thou hast made mee to feele mine owne weakenesse by laying thy hand upon me; and hast made me see mine owne sinnes by setting them now before mee. Pardon therefore O Lord, and forgiue me all my faults, and cleanse mee from my sinnes; wash mee and make mee cleane, so shall I be acceptable in thy sight, and I will praise thy Name for thy great Mercy, through Iesus Christ my Lord and onely Saviour. Amen.

TRINITIE.

MEDITATION. II.

TRINITIE.



He^a Porch of the Temple in Ierusalem was supported with two pillars, and not with one : So euery cause in iudgement should

be proued by two^b witnesses, and not by one: *Peters* conscience did not condemne him, till three^c witnesses did accuse him : and the malicious Scribes and Pharises would not presume to accuse Christ (whom they hated) vnder two^d witnesses at the least. But as two twinnes may be diuided, as appeared by^e *Iaakob* and *Esau* : so two witnesses may be confuted as were the wicked^f Iudges. Mans testimonie may be corrupted, either through couetousnesse and malice, or else it may erre through folly and ignorance: and so by the one or by the other, all men are ^g lyars.

E

But

^a 1 Kin. 7. 21

^b Deu. 19. 15

^c Mat. 26
69. 71. 72

^d 68.

^e Gen. 25. 22

^f Susan. 1.

54. 58.

Mans testimonie
may erre.

^g Ps. 116 11

The per-
fection of
the *Trinitie*.

^h Eph. 3. 9.

10.

ⁱ Ioh. 1. 2

3

4

^k Gen. 1. 3.

^l 4.

^m 22.

The *Trini-
tie* scene in
the crea-
tion.

ⁿ I Ioh. 3. 1.

^o Gen. 1. 27

^p I Ioh. 1. 7

^q Ioh. 3. 19.

But now behold a *Trinitie* of truth without falshood; a *Trinitie* of peace without discord; a *Trinitie* of power without feare; a *Trinitie* of holinesse without sinne; a *Trinitie* of mercy without hate; a *Trinitie* of iustice without corruption: a *Trinitie* of vnitie without diuision; and a *Trinitie* of eternitie without end: a doctrine ^h mysticall to the world, but reueiled by the word.

God is this *Trinitie*: for in the ⁱbeginning was the word, and the Word was with God, and that Word was God: All things were made by it, and without it was nothing that was made. In it was life, and the life was the light of men. God ^k said, and it was done: God ^l saw, and it was good: God ^m blessed, and it brought forth: the act vvas in power; there is God the Father^r: the sight was in loue, there is God the Sonne: the blessing vvas in grace; there is God the holy Ghost: blessed, because ⁿloued; loued, because ^o created: and yet man created must ^p vualke in the light, because vwithout the ^q light hee can haue

no

The afflicted mans Vow.

no life, and without ^r life, hee can haue
no loue. If wee haue life, wee must a-
bide in God with loue, for hee hath
loued vs; and prayse him for his good-
nesse, for hee hath blessed vs, other-
wise our life is but death, our light but
darknesse, and our wealth but woe. For
what benefit is it vnto vs to be created,
if wee be not loued of God? but if *wee*
doe lue in sinne we cannot ^s abide in God,
nor God in vs, yet wee are still his crea-
tures, but not beloued of him: the
cause is not in him but in vs: for Gods
worke in the creation is good, but
mans worke in the transgression is e-
uill: and ^t election it is the fruit of Gods
loue; but ^u reiection it is the fruit of
mans sinne. Sinne was foreseene in the
knowledge of God, and so was it fore-
warned in the loue of God: where-
fore, obedience was necessary to be
shewed from the creature to the Crea-
tor, and to that end was the precept gi-
uen; and the law instituted; threatening
punishment by death from the Creator
to the creature, if hee did disobay: So

^r Ioh. 15.4.
7.

Except we
abide in
God, we
are yet still
dead in
our sinnes.

^s Ioh. 3.6.8

^t Eph. 1.4.

^u Rom. 7.11

Obedience
necessarie
for feare of
punishment.

^vRom. 7. 12

^xGen. 1. 27

^y3. 5. 6.

Sin is the
poison and
baine of all
mankinde.

^zRom. 11.
24.

^a22.

The holy
Trinitie the
efficient
cause of
mans sal-
uation.

the^v Law then was good, holy and iust,
which did prohibit sinne: but mans will
was proud and obstinate which would
not obay, but committed sinne; for the
will of man in his ^x creation, was holy
and powerfull, able and sufficient to re-
sist sinne, but being puffed vp in pride,
(^y aspiring for a Deitie, and not con-
tent with his estate,) contemned Gods
precept, and thereby pulled downe
Gods heauie wrath vpon him and his
posteritie: and therefore *Adam* being
the roote of all mankinde, by his sinne,
hath now corrupted and made vn-
fruitfull all the tree. Yet God in great
mercy, as he tooke pittie vpon the root
so hath hee in his tender loue, anew
^zingrafted in a right Oliue tree many of
the branches; and others in his iustice
hath he vtterly cut off, & remoued for
euer: but notwithstanding, his Maiestie
it greatly to be magnified both in the
^a one, and in the other.

And the efficient and onely cause
of Gods mercy and mans saluation, is
the euerlasting and admirable loue of
the

the *Trinitie*, consenting in vnitie; and as it were holding graciously a heauenly parliament; therein consulting how to restore man to his former estate, & to deliuer him from eternall captiuitie, yet so, that God being most iust, might execute his iustice against man, and being most louing, might shew also his mercy vnto man. O wonderfull and heauenly wisdom to reconcile and vnite so strange a conclusion! O great and infinite mercy to pardon and forgive so great a transgression!

But now let vs more plainely and a little further behold & see to our great comforts, the mystery of the *Trinitie*; without knowledge whereof, sinne cannot be discouered; repentance procured; faith established; hope confirmed; loue continued; patience embraced; nor ioy encreased. It is most true, that by the^b Law commeth the knowledge of sinne, and the Law it is the ordinance of the King; and therefore whosoever breaketh the Law, offendeth the King: if then we acknowledge

The wisdom and mercy of the *trinity*.

To know the mystery of the *Trinity* is most necessary for man.

^b *Rom. 7.7.*
The Law is the ordinance of the King.

not God the Father, to be our heauenly King, wee cannot submit our selues vnto his law; and so consequently haue no knowledge of sinne, nor motion to repent.

And further, if any haue a faithfull and true friend, him will he belecue: in him is his hope: and him will he loue: But man not knowing God the sonne, who like a most faithfull friend hath laid downe his life for him, how can man belecue or hope in him, of whom he hath not heard, or at least wise will not learne to know? And loue, patience, and ioy, being the fruits of the spirit, how can they remaine or abide in that man, who hath not heard, whether there be a holy Ghost or not; or at least wise will not desire to be taught and instructed therein? For as no man can come vnto God the father but by God the son; so none can come vnto God the sonne, but by God the holy Ghost: for we are sanctified, because we are saued, and wee are saued because we are elected: The loue of the

^c *Ioh.* 15. 14

15.

^d *Rom.* 10.

14

^e *Gal.* 5. 22

^f *Acts.* 19. 2

^g *Ioh.* 1. 18

cap. 14. 6.

^h *ver.* 26. 20

Sanctification, redemption, and election, doe goe

theⁱ father begetteth, the loue of the sonne redeemeth, and the loue of the holy Ghost sanctifieth: the spirit giueth faith: the sonne giueth life: and the father receiueh vnto grace: ^k without faith we cannot please God, ^l without the sonne, we haue no life, and ^m without the father wee cannot be in the sonne. For the whole *Trinitie* euer was, and is cooperating and coadiuting working, and helping together to bring man to saluation, and therefore none of the persons in the *Trinitie*, must be omitted, or forgotten, either in the anologie of our faith, or in the offering of our prayers; for in the mistery of the *Trinity*, all are as one, and one is as all: For their eternitie and glorie is coequall, being but one and the selfe same God, in nature, ⁿ essence and substance; although it hath pleased God in the effects and proprietic of his iustice, mercy and grace, to manifest himselfe vnto man by three seuerall persons, for the better capacity and vnderstanding of man, to

E 4 apprehend

and con-
fort toge-
ther.

ⁱ Eph. 1.3.

4.5.6.

^k Heb. 11.6

^l 1. Joh. 1.2.

^m Joh. 14.

11

The ioynt
and coope-
rate work-
ing of the
Trinitie, in
the re-
demption
of man.

The es-
sence of
the *Trinitie*
is coequall,
although
the persons
be distin-
guished for
the glory
of God,
and capa-
city of man

God tooke
our nature
vpon him
in the per-
son of
Christ.

ⁿ *Ioh. 1.2.*

27.28.

^o *Mat. 1.22*

Christ be-
ing the
pledge for
man vnto
God dyed
and suffred
for vs, to
answere
and pay
the debt
of our obe-
dience.

apprehend the great misterie & worke
of his saluation ; and to behold the
infinit wisdom and iustice of God in
the order and manner of his redemp-
tion : as also to stoppe the mouth of
Satan, that he should not vpbraide God
of iniustice, in punishing him alone and
sparing man, who likewise had offen-
ded God, as well as he. And therefore
God himselfe tooke vpon him our na-
ture distinguished from the Godhead
butⁿ strengthened, vpheld and sanctified
by his spirit, to the end that his per-
son, thus being in the loue of God,
and named his onely sonne ^o *Iesus* the
saviour of the world, should actually,
really and truely stand before Gods
iudgement seate, as the bayle & pledge
of man, to answer for mans sinne, not
onely for the guiltinesse thereof, but
also for the punishment thereof, which
Christ performed and ^p endured in his
loue for man : for in him there was no
^q sinne, and therefore by ^r him (they
which doe belceue and trust in him)
are

^p *I Ioh. 3. 16. q* *1 Pet. 2.22. r* *I Ioh. 2. 1.2.*

are iustified before God : and he also suffering for sinne, by his power hath^s ouercome Satan, sinne, death, and hell, to fræ & deliuer the penitent and faithfull from eternall death. And so the loue of the father is bestowed vpon vs in the loue of the sonne ; and the loue of the sonne in the loue of the father : for ^t whom the father hath elected, the sonne hath saued, (by satisfying his fathers iustice, through his obedience, and purchasing his fathers loue through his righteousness :) and whom the sonne hath saued, the father also hath elected : for he neuer cast away nor condemned the obedient, but they that are saued by the son, are obedient in the sight of the father, as being ingrafted into the sonne ; and through faith made perfect members of the son ; and through loue are freely iustified by the son : and whom the father hath elected, and the sonne saued, those also the holy Ghost hath sealed vp vnto eternall life and sanctified : For there are ^u three witnesses and euidences

^s 1 Cor. 15.

55.56

The admirable loue of the *Trinitie*, vnto man.

^t Ioh. 17.

22.23.

^u 1 Ioh. 5.7

Our salua-
tion affu-
red by
three wit-
nesses.

Our con-
sciences
must be
fully satis-
fied of the
loue of the
Trinitie.

Simile.

ces in heauen of mans saluation, God the father, in loue and wisdom begetting : God the sonne in loue and righteousness begotten : God the holy Ghost in loue and grace proceeding : and these three are one, *Trinitie* in vnitie, and vnitie in *Trinitie*, not deuided in the deitie nor differing in nature, but distinguished in the persons, and seuered by order, and that onely for the better apprehension of man in the plaine and true vnderstanding of the misterie of the *Trinitie*, declaring vnto vs the louing & free establishment and eternall ratification of the saluation of man in the wonderfull and infinit mercy and wisdom of God : So that now if wee faile of the seale and witnesse of any of these persons in the *Trinitie*, to assure our consciences of Gods loue & mercy towards vs, wee faile of all.

For as in the conuaiances & graunts of temporall possessions three things are required to make a perfect deed & assurance in Law, (to wit) signing, sealing and deliuering, and yet all these
three

three are but the act of one; so in passing the great Charter, or *magna charta* of our heavenly inheritance three things were required, Loue electing, there is the signing: Loue redeeming, there is the sealing: Loue directing, there is the deliuering: and yet these three are but the act of one. The Father electing, the Sonne redeeming, the holy Ghost directing, and ^x yet but *one God*. And further also to haue the doore opened whereby we might enter to haue possession of this heavenly inheritance, according to the forme of this heavenly Charter, we must make petition vnto three, and yet they are but one in vnitie of consent and action.

Like as a King hauing one onely Sonne, and one most faithfull Counsellor, sendeth his Son with his Counsellor to warre against an enimie, furnishing them with al strength and prouision for the seruice: and the victory being gotten by the Sonne, hee giueth the honour principally to his Father, and yet the King will neither
grant

How the
heauenly in-
heritance is
assured vn-
to man.

x 1 Ioh. 5. 7

Similitude
of the vni-
tie of the
Trinitie.

grant redemption of captiues, and prisoners without the Sonne, nor title of honor and dignitie to any without his Counsellor, making attestation to all his people, that as his Sonne, and his most faithfull Counsellor hath done nothing without his will and direction, giuing the glory vnto him; so neyther will he doe any thing without the consent of his Sonne, (who hath as it were freely offered his life in warre for the pleasure and honor of his Father,) neither yet without consent of his Counsellor, (who hath faithfully obeyed his commandement, and not disposed of his treasure without the liking of him and his Sonne,) and therefore all persons whatsoeuer that would haue access vnto the King, hee willeth and commandeth that they make petition to his Sonne, by the helpe and motion of his faithfull Counsellor, without whom the King will neither graunt or admit either presence or petition. In like manner God the King of Kings, hath sent his onely sonne Iesus Christ, accompanied

accompanied with his faithfull Counsellor the holy Ghost, furnishing him with all strength and power from aboue, to make warre against his enemies, Sathan, sinne, death and hell : and his Sonne ^z ouercomming and getting the victory by ^alaying down his life at the will & pleasure of his Father, and giuing the glory and honour vnto him alone : his Father hath witnessed and proclaimed vnto the whole world, that he hath ^bgiuen al power and iudgement to his Sonne, and the riches of grace vnto his faithfull Counsellor the ^c holy Ghost, to dispose thereof at the liking and consent of the Father and the Sonne. And therefore whosoever will enter into the gate of euerlasting life, to haue possession of eternall glory; he must make petition to the Father by the ^dmediation of the Son, and to the Sonne by the assistance of the holy Ghost, without whose ioynt acceptance and consent, it is decreed in heauen by the wisdom of the Father, and that for the glory and honour of the

Christ sent of his Father, accompanied with the holy ghost to overcome sin, death, and hell.

^z 1 Cor. 15.

^a Ioh. 10. 17
18

^b Mat. 28
18. 19.

^c Ioh. 14. 26

^d 1 Ioh. 2.
1. 2.

The know-
ledge of
the *Trinity*
brings
great com-
fort vnto
the soule.

the Sonne, that none shall enter into his heauenly and celestiall rest: so that wee see the *Trinitie* in vnitie, and vnitie in *Trinitie* of the eternall Deitie distinguished in person, for the comfort of man, but one in essence for the praise of God.

And therefore whom God the Father hath elected, those the Sonne hath saued; and whom the Sonne hath saued, those the holy Ghost hath sanctified; and whom the holy Ghost hath sanctified, those the Sonne hath saued; and whom the Sonne hath saued, those the Father hath elected: So that this three-fold cord (the meanes of our saluation,) it must not be broken, it is like *Sampsons* locks, they must not be cut off, for if they be, we shall leese our strength, and become captiues vnto Sathan. O the goodnesse and louing kindnesse of the Lord, so plainly to reueile the misterie of our saluation, it springing and arising from the fountaine of his mercy, and yet agreeing with the sincerity of his iustice: teaching

vs thereby that as we haue cause to reioyce, so wee should tremble and feare before him, for as hee is mercifull, so is hee iust, and therefore our seruice vnto him, must be in a louing feare, and fearing loue, all the dayes of our liues, to prayse and to glorifie him for euer.

The vse of all then is this : that wee consider the glory of mans estate in his first creation what it was, hee being made after the image of God in holinesse and righteousness, then able to resist sinne, had hee not afterward willingly and wilfully yeelded himselfe to be ouercome of Sathan; and so hee obeying sinne, wee may consider the misery of man, by his consenting therevnto, (the wages thereof being eternall death :) and that the onely way and meanes to free him from this death, was the admirable and incomprehensible loue of the *Trinitie*, freely issuing from the goodnesse of the Deitie, who fore-seeing that sinne would striue against obedience, ordayned a Law to preuent

Vse.

The estate of man before sinne, and after sinne.

The wisdom of
God in
punishing
sinne, and
yet pardon-
ing sinne.

^e *Iudg.* 14.

14.

^f *Rom.* 5. 20

§ 18.

preuent sinne, and pronounced iudge-
ment and death, against the breakers
of the Law, that neither Men nor An-
gels might thinke themselves to be as
Gods, but as creatures bound to serue
and obey God their Creator, and ma-
ker both of heauen and earth.

And further wee are to marke and
note the infinit wisdom of God, how
in the worke of mans redemption hee
executes his iustice against man, and
yet shewes mercy vnto man, declaring
himselfe a iust God in mercy, and a
mercifull God in iustice. Which saying
may seeme like vnto *Sampsons* riddle:
*Out^e of the eater came meate, and out
of the strong came sweetnes:* For through
sinne the Law rained vnto death, ne-
uerthelesse where ^f sinne abounded,
there grace abounded much more; that
as by the offence of one, the fault came
son all men to condemnation, so by
the iustifying of one, the benefite a-
bounded toward all men to the iustifi-
cation of life. For *Adam* dyed, but
Christ suffered; *Adam* sinned, but *Christ*
obayed;

obayed; iustice tooke hold vpon the one, and Mercy was shewed toward the other: and how this was wrought it is plaine, that ther was no iustifying righteousness in *Adam*, but that onely the Wisedome, Loue and Holinesse of the God-head, (the *Trinitie* in *Unitie*, and *Unitie* in *Trinitie*,) ordayned a meanes for man to passe from Death to Life, as hee made a way for Israell to passe through ^h Iordan, into the land of Canaan: Yea, *light* ⁱ *hath shined vnto them that sit in darknesse, and in the shadow of death.* And therefore how ioyfully may the faithfull now triumph and say, ^k *O Death, where is thy sting? O graue, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thanks be vnto God, which hath giuen vs victory, through our Lord Iesus Christ.*

If so then sinne deserued death, and the iustice of God could not be appeased but by death, euen by the suffering of the body and soule vnder his heauie hand and displeasure; both which the

F whole

^h *Iosh.* 4. 5.

ⁱ *Luk.* 1. 79

^k *1 Cor.* 15
55. 56. 57.

¹ *Mat.* 26.
38.39.

^m 28.6.

God re-
deeming
vs we must
not lightly
esteem of
sinne,
which cau-
sed the
death of
Christ.

whole and perfect^h humanitie of Christ did feelee, when hee yeelded himselfe obedient vnto the death, (euen the death of the Crosse,) yet after^m raysted vp his body from death to life, by the power of the Deitie, hauing then fully satisfied the execution layde vpon him by his Fathers iustice, for the debt of our obedience, and so God in his loue and infinit wisdome ordayned a means to free vs from the same, euen by his onely Sonne Iesus Christ, whom hee sent into the World to dye for vs, and was witnessed from heauen to be the onely Mediatour for our saluation, (if we doe beleeeue in him.) God therefore thus taking care for vs, and shewing mercy to saue and redeeme vs from eternall death: wee must not hereafter either lightly esteeme of sinne, giuing our carelesse consent, or passage therevnto; nor slenderly account of the great riches and treasure of our saluation, so deerely bought and purchased by the most precious bloud of Christ, and graciously giuen vnto vs, by
the

the goodnesse of the *Trinitie*, vnder a threefold witnesse and eternall veritie.

But if Man or Woman regard not their saluation, but doe embrace sinne, contempning God and all goodnesse, and despising the riches of his great loue and mercy, not taking any care for to doe their duties either to God or man, nor hauing any pittie or remorse to their owne bodies and soules, but like cruell tyrants and murthers of themselves do runne headlong and desperately vpon the sword of Gods iustice: then let them know and be most certainly perswaded that as the *Trinitie*, in their most high and gracious Court of mercy, hath certainly and euerlastingly decreed for the elect, faithfull, and truely beleeuing Christians, eternall and euerlasting life, with God in heauen: so the same *Trinitie*, in their most iust, most equall, and most righteous Court of Iustice, hath certainly and euerlastingly decreed for the reprobate,

Eternall life decreed for the elect in the high court of the *Trinitie*: and eternall death there also decreed for the reprobate, who is an enemy to the *Trinitie*.

wicked and vnbeleeuing eternall death with the Diuell and his Angels in Hell fire for euermore. And were it not that the place, iudgement, and torments, which are appointed for all sinners, in Gods Iustice, were most certaine, what needed then a Sauour, so wonderfully begotten in the loue of the *Trinitie*, to be reueiled vnto the World in Gods Mercy? Wherefore O wicked Men and Women, deceiue not your selues; Gods Worke and Word is not in vaine: Repent, for death is at hand, *theⁿ Axe is layd vnto the roote of the tree, and euery Tree that bringeth not foorth good fruit shall be hewen downe and cast into the fire.*

^aMat. 3. 10

PRAYER.

PRAYER.

O Lord God, thou which art most iust,
holy, righteous and mercifull: I ac-
knowledge thy great loue in my Creation,
and my miserie by my rebellion: for thy iu-
stice might haue pressed me down into con-
fusion, but thy mercy hath rayseed me vp
vnto saluation. And the mystery of my Re-
demption thou hast reueiled vnto thy ser-
uant, applying thy selfe vnto my capacitie,
to the end that I might the better appre-
hend thee, the Trinitie in Vnitie, and V-
nitie in Trinitie, God my Father in ele-
cting mee, God my Sauour in redeeming
mee, God my Sanctifier in comfort-
ing mee. And thou hast also O Lord de-
clared thy iustice in the death of thy Son,
that I might feare thee; thy mercy in send-
ing of thy Sonne, that I might loue thee;
and thy goodnes in giuing of thy holy spirit,
through the mediation of thy Sonne, that
I might praise thee: thy Iustice testifying
thy hatred vnto sinne; thy Mercy shewing
thy

thy love vnto man; thy grace declaring thy holinesse, which also thou wouldest should remaine and be in man. For whosoener dwelleth not in thee, and thou in him, and beleueth not the Trinitie in Vnitie, and Vnitie in Trinitie, being not able to apply the worke of thy redemption vnto his own soule, in hope of his saluation; that mans sinne remaineth, his conscience will accuse him, thy iustice will condempne him, hell will receiue him, & the diuell will torment him. Wherefore O almightie and euerliuing God, I humbly pray thee to giue mee thy grace that I may at all times be humbled in my soule before thee, confessing my sinnes, calling vnto thee for mercy, beleeuing thy promises, and fearing thy iudgements; and that thy holy spirit may rest and dwell in mee for euer, to guide and to direct mee vnto thy heauenly Kingdome: through Iesus Christ my onely Lord and Saviour. Amen.

MEDITATION

MEDITATION. III.

CHRIST.



He *Sunne* in the firmament giueth light vnto the Earth, but the sonne of God giues^a life vnto men; the one nourisheth the sense, but the other comforteth the soule: the one^b compasseth the heauens, but the other searcheth the hart: nothing is hid from the heat of the one, and nothing can be kept secret from the^c knowledge of the other: the one is glorious in his light, yet sometimes shadowed with Cloudes: and the other was^d gracious in his life, but sometimes wronged with^e reproach. Behold therefore as when the sunne shineth in his strength, so now the sonne of God sheweth himselfe in his power, what he is, and what he did.

Christ from all^f eternitie,^g begotten
F 4 in

^a *Ioh. 1. 4.*

^b *Pf. 19. 6.*

^c *Pfal. 33.
13. 14.*

^d *Luk. 2. 52*

^e *Mat. 11.
19.*

^f *Ioh. 1. 1.*

^g *3. 16.*

^h Gen. 3. 15ⁱ Exod. 12.^j 13.^k Isay. 11.^l 1. 2.^m Ioh. 1. 29.ⁿ Mat. 1. 20^o Idem.^p Mat. 2. 2.^q 2. 1. 2.^r Luk. 2.^s 10. 11.^t 13.^u Mat. 3. 16.^v 17.^w Mat. 4. 1.

in the loue of his father, ^h promised in paradise, ⁱ prefigured in the Law, ^k preached by the Prophets, ^l reueiled in the Gospel, ^m sanctified in the wombe, ⁿ borne of a Virgin, manifested in the flesh, and declared mightily to be the Sonne of God: whose birth was honored by the appearance of a glorious
^o Starre, hee being the light of the world: whose dignitie was proclaimed by the ^p wise-men of the East, he being the King of the Iewes: whose office was published by an ^q Angell from heauen, he being the Sauour *Christ* the Lord: whose ^r praise and honour, was sung and set foorth by a multitude of heauenly Souldiers, he being our spiritual Captaine: whose ^s Baptisme was solemnized by the presence of the holy Ghost, hee being the second person in the *Trinitie*: whose ^t name was giuen by his heauenly Father from aboue, he being his beloued sonne in whom he was well pleased: vouchsafed to be led ^u aside of the spirit into the wildernesse to be tempted of the diuel,
that

that wee might not be overcome of temptations; and ^v fasted forty dayes, and fortie nights that we might learne to abstaine from fleshly lusts, which fight against the soule: the ^x Angels ministred vnto him, that wee might vnderstand the great and painefull worke, that hee was to vndertake for our redemption: hee ^y preached and taught the Gospel of the kingdome, that wee might know the way vnto saluation: he ^z healed euerie sicknesse and euerie disease amongst the people that we might perceiue the corruption of our nature, and the perfection of his loue: he put to silence the ^a Herodians, Saduces and Pharises, that we might wonder at his wisdom; and studie to be wise as serpents, ^b but innocent as doves: he fed ^c many thousands with small prouision, but so blessed it that it did suffice: he ^d turned water into wine: the ^e windes and seas obeyed him: the ^f diuels trembled and were cast out before him: at his word the ^g figgetree withered: ^h *Lazarus* came forth

^v 2.

^x 11.

^y *Mat.* 5. 2.

^z 15. 30.

^a *Mat.* 22. 16.

^b *Mat.* 10. 16.

^c 14. 19. 20.

^d *Ioh.* 2. 9.

^e *Mat.* 8. 27

^f 29.

^g *Mat.* 21. 19.

^h *Ioh.* 11.

43. 44.

i Mat. 17.

27

k Luk. 19.

30

l Mat. 21. 8

9.

m Mar. 14.

15

Christ willingly suffered death to accomplish the work of our redemption.

n Ma. 4. 1.

o 26. 38.

forth out of his graue: theⁱ fish brought tribute money out of the sea; the^k colt was sent & became tame to beare him; men and children^l spread there garments and cast boughes in the way, and went before him, singing that heauenly song, *Hosanna, in the highest*; his^m chamber was ready trimmed in Ierusalem; his supper prepared; his will obeyed; and all this did he, to shew his mercy, power and dignitie, that wee might acknowledge him to be the Lord of heauen and of earth, and the gracious Sauour of the world.

And further this eternall Word, this heauenly King, this Sonne of God, this Sauour *Christ* the Lord, to whom all creatures, and principalities, and powers are subiect, did most willingly submit himselfe vnder the heaue hand of his Father, for to finish and accomplish the great worke of our Redemption: for after hisⁿ Baptisme he was tempted by Satan, but then hee ouercame: but when hee was to drinke of the^o cuppe of his Fathers wrath, vndertaking the account

account and punishment for vs, he then was heauie vnto death, and groned vnder the waight and burden of our sins; he went into the garden; his soule sighed; hee p sweat water and bloud; hee prayed; hee cryed vnto his Father saying; *If it be possible, let this cup passe from mee: yet not my will, but thy will be done.*

After that he was traiterously ^r apprehended, falsely ^s accused, iniuriously ^t buffeted, wrongfully ^u condempned, ridiculously ^v crowned, scoffingly saluted, vilely ^x accompanied, and cruelly nayled vpon the Crosse: and in his paine and vnspeakable agony; his heauie and mourning eyes beheld his enemies laughing and ^y triumphing; his chaste and pittifull eares heard them ^z taunting and reuiling; his sacred lips tasted of their bitter potion ^a Gall and Vineger; and his innocent heart was ^b pierced with a speare, vnto the death: thus he suffered, and thus he dyed, enduring sorrow, shame, and death for vs.

^p *Lk. 22. 44*

^q *Mat. 26.*

39

^r *49. 50.*

^s 60.

^t 67.

^u *Mat. 27.*

3. 4.

^v 29.

^x 38.

^y 39.

^z 40.

^a 43.

^b *Ioh. 19. 34*

But

Obiection
touching
the suffering of
Christ.
Answer.

But (will some say) could sorrow, shame and death, take hold vpon the person of the Sauour of the world?

Yea, his humanitie suffered, and in all obedience & patience endured the sentence of his Fathers iustice, receiuing not for himselfe, but for vs, the punishment and reward of sin: but the sanctitie and innocencie of his humanitie, & the glory and maiestie of his Deitie, were witnesed and manifested at the time of his death, by ^c darknesse of the heauens mourning, the ^d vaile of the Temple rent, the earth quaking, the stones cleauing, the graues opening, the ^e dead bodies of the Saints arising, and the ^f hearts of the liuing trembling and fearing: for euen the Centurion & his Souldiers, who led Christ to his execution, beholding these things, greatly feared and said; *truely this was the sonne of God*. And his body being thus dead and cruelly martyred, it was of many priuately pittied and lamented; but by ^g Ioseph of Arimathea, a faithfull Christian, and honorable Counsellor,

^c Mat. 27.

45

^d 51.

^e 52.

^f 54.

^g 57.

lor, it was openly and boldly begged of *Pilate*, tenderly taken downe from the Crosse, carefully ^h wrapped vp in cleane linnen clothes, and richly entombed in a new sepulchre, hewen out of a rocke, wherein neuer man lay; O-dours and costly ⁱ oyntments by holy Women, were plentifully prepared to embalne it; and his Disciples with great heauinesse and sorrow did mourne and bewaile it; but *they which* ^k *sow in teares shall reape in ioy*; Christ went sorrowing in his passion, and carried ^l precious seede with him (*Faith and Patience*), but he returned triumphing at his Resurrection, and hath brought his sheaues with him, (*Victory and Glory*.)

The immortall God tooke vpon him the person of mortall man to dye for man, that man might liue in him, and sleepe no more in sinne: the glorious Sonne of God was made a meane seruant, to ^m beare the burden of our iniquitie, that we might be ⁿ eased from the yoke of eternall misery. The heauenly ^o Shepheard was willing to lay downe

^h 59.

ⁱ *Mark*. 16. 1

^k *Psal*. 126
5.

^l 6.

The great and infinit loue of God to man to die for him.

^m *Mat*. 11.

28.

ⁿ 29.

^o *Ioh*. 10. 11

P 1. 1.

*Christ hath
overcome
death for
vs.*

9 *Mat. 23. 6*r *1. Cor. 15.*

55

s *Mat. 28. 2*

t 2.

*The glori-
ous witnes
and testi-
mony of
Christ's re-
urrection.*

downe his life for his silly sheepe; and the Plight and life of the world suffered it selfe for a time to be darkned, and couered with the vaile of death, that in the end by force breaking through the barres and clouds of darknesse and of death, it might shine more glorious and gracious vnto the Sonnes of men: for what greater glory vnto God, then victory ouer his enemies, euen Satan, sinne, death and hell? and what greater grace or fauor vnto man, then a free grant of his libe tie from cruell captiuitie, and a rich gift of an immortall inheritance in eternall felicitie. *Christ* our Sauiour is ^rrisen from the dead, death hath lost her ^r sting, and hell her might, the earth also trembled & quaked when hee brake open the gates of darknesse and of the graue; and a most glorious ^tAngel descended from heauen to role back the great and waightry stone from the doore of the sepulchre, which was both sealed vp, and guarded strongly with a watch, that Angell as his seruant sat without vpon the stone staying & attending

tending ther to giue testimony of his resurrection vnto the faithfull; at the sight whereof the keepers were astonied, and became as dead men: and in the Sepulchre there were two infallible and^u Angelicall witnesses testifying his resurrection; one Angel sitting at the head, another at the feet, where his most sacred and crucified body once was laid: the^v Watch came into the citie Ierusalem, and shewed vnto the high Priests all the things that were done, but they stopped vp the Souldiers mouthes with^x mony, that they should not^y declare this wonder and this truth, lest that they for their crueltie and infidelitie should be hated of the whole world, for putting of the Lord and Sauour of the world to death. But to confound this wicked proiect of theirs; *Christ* after his Resurrection appeared vnto^z *Mary Magdalen*, and to his Disciples, in^a *Galile*, yea, *Thomas* was willed to put his^b finger into the print of the nayles, wherewith *Christ* was nayled vnto the Crosse, and to put his hand into

^u*Ioh.* 20. 12

^v*Mat.* 28.
11.

^x 12.

^y 13.

^z*Mar.* 16. 9

^a 7.

^b*Ioh.* 20. 27

^c Luk. 24.

36.43.

^d Ioh. 20.22^e Mat. 28.

18.

^f Mar. 16.

19

^g Ioh. 20.31

into his side: hee^c talked and did eate with his Disciples, he^d breathed on them, and said; *Receiue the holy Ghost, for all^e power is giuen vnto me in heauen and in earth:* and after hee had spoken vnto them, he was^f receiued into heauen, where he sitteth at the right hand of his Father, and from thence will come at the last day in great glory and maiestie, to iudge both quicke & dead. *And these things are g written that wee might beleeeue, that Iesus is the Christ the Sonne of God, and that in beleeeuing wee might haue life through this name, for euermore. Amen.*

Use.

What benefit it is to haue perfect knowledge of Christ.

Simile.

The vse hereof is, that euery man & woman must learn to know the nature, dignitie; office; goodnesse and power of *Christ*: in knowing whereof, their faith shall be more strengthened, their hope confirmed, and their patience increased: For as in humane studies, artes, and morrall learning, it is no profitable manner of teaching to demonstrate conclusions before the principles be taught: so in attaining vnto spirituall knowledge

knowledge and increase of grace, God himselfe, who is the fountaine of all things, must be first knowne, and then wee shall praise him in his workes, and reioyce in his mercy, who hath giuen life and saluation vnto men, which was the cause and end for which *Christ* came into the world.

A woman in trauaile, being deliuered, if shee should desire but to see the fecte onely of the Babe, and not the head, face, and body, would shee not be counted a strange, vnkinde and foolish woman? So man being in trauaile and sorrow vnder sinne; but saluation hauing appeared by the comming of *Christ* into the world; is it sufficient for vs to looke onely vpon the death of *Christ*, it being the last extreame (or foote as it were of his sufferings & passion,) and not to behold the dignitie of his nature, (hee being God?) the preheminance of his gouernment, (he being the head of the Church?) the beautie of his goodnes, (he hauing loue and mercy shining in his face?) and the

G

paine-

Simile.

Christ must
be fully &
perfectly
vnder-
stood.

*h Mar. 7. 24**i Ge. 24. 63**k 23. 2. 3.**1 Mat. 25 6*

painefulnesse of his labour, (hee sustaining and bearing it in his body.) If wee should omit the view of the whole proportion and nature of *Christ*, and take knowledge but of a part thereof, wee then shall see and discerne him as the ^h blinde man did the men, whom hee saw, and tooke for trees: so looking but vpon the death of *Christ* we onely shall see him crucified on a tree, his humanie suffering both shame and sorrow, which can giue vs little comfort: But we must lift vp our eyes as ⁱ *Isack* did when hee looked and saw a far off *Rebecka* his beloued comming: and not cast them downe as *Abraham* did when he ^k sat by the corps of *Sarah* mourning: & then we shall see *Christ* beautiful, shining as the Sunne, and comming like a Bride-groome out of his chamber, apparrelled in great maiestie and glory, hee being God al-sufficient, both by his power creating vs, and also in his mercy redeeming vs: and so must wee behold the Deitie of *Christ* with all his attributes, and properties, in feare and
and

and admiration : and consider of his
humanitie with all his actions and suffer-
ings in ioy and consolation: for by the
one he is able to doe all things for vs;
and by the other he hath shewed him-
selfe willing to come vnto vs; that wee
might freely come to him, and to his
Father also, by beleeuing in his name,
that hee is God and a Sauour vnto vs;
(by destroying sinne, death and hell for
vs;) that we might be made heyres of
eternall life through him, and being
sealed with his spirit, and sanctified by
his grace, might in the end be made
^m perfect, as his Father which is in hea-
uen is perfect.

^m Mat. 5.
28

And therefore they that desire to be
members of *Christ*, must necessarily
learne to know him aright, not in part
but in all, that the whole nature of man
might feare and sorrow to commit
sinne, (which is the sting of death) and
to reioyce and desire to doe the works
of holinesse and righteousness, to be in-
grafted into *Christ*; without whom there
is noⁿ saluation, and in him we cannot
be,

ⁿ Eph. 2. 4. 5

°Rom. 10.9

P Mat. 22.

37

A fearefull
thing to
neglect the
knowledge
and wor-
ship of
Christ.

¶ Eccl. 11.9

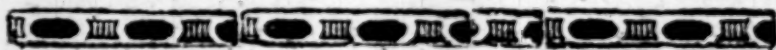
r Rev. 14.7.

s Rev. 21.14

be, vnlesse we doe know, ° beleue, con-
fesse, loue, obay, and honour him as
we ought to do euen withall our^P hart,
with al our mind, with all our strength,
and with all our soule.

How great then is their error, and
sinne, that haue neglected this know-
ledge? and how fearefull is their estate,
that haue contemned, and daily doe
blaspheme the name of *Christ*? but they
must know, that for this their neglect
and contempt, they shall surely^a come
vnto iudgement, and that before him
whom they haue dispised, and he shall
then giue^r sentence against them in
the honour of his Maiestie, and puritie
of his iustice, because they haue beene
inrepentant and malignant sinners, and
refused the grace offered, and saluation;
choosing rather to walke and abide in
in the way of death, then in the way
of life; and therefore their portion
shall be with the wicked, and their
sinne shall neuer be done away. But
blest are the faithfull, for their^s right
is in the tree of life, which is in the
middest

middest of the Paradise of God, and their ioy shall be euerlasting, and none shall take it away from them.

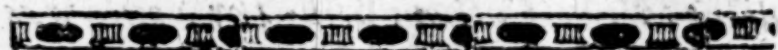


PRAYER.

O *Eternall God and Saniour of the world, Christ Iesus, the knowledge of thee is exceeding ioy vnto my soule, for thy being is eternall, thy loue infinit, and thy glory wonderfull: When thou wast vpon the earth, thou diddest shew thy selfe gracious in Humilitie, singular in Wisdom, painful in Labour, patient in Spirit, pittifull in Mercy, iust in Action, and obedient to thy Fathers will; thy Soule was afflicted, and thy bodie crucified, not for thy selfe but for mee, to deliuer me from thy Fathers wrath, that I might be made heire and pertaker of eternall life with thee in heauen. O Lord make mee enermore*

to delight in this particular and gracious knowledge of thee, that I may still admire at thy glory, wonder at thy love, studie in thy law, and be thankfull unto thee for thy mercy, praying and magnifying thy name for ever for my great saluation, which was promised in thy love, performed by thy passion, assured by thy resurrection, and now reserved in heauen for mee, with glorification for ever. Amen.

MEDITATION



MEDITATION. IIII.

HEAVEN.



Adam sinning was ^a cast out of Paradise: but *Abraham* beleeuing was brought in-
to ^b *Canaan*: the earth is corrupt, and the soules of the Saints are greiued, the world was ^c drowned; and it shall be ^d burned. *Iaakob* being ^e weary was comforted with his dreame, and *Stenen* at his ^f death was refreshed with his ioyfull sight: the ^g woman in trauell, (the Church afflicted,) is strengthened, because her child is receiued, and a place for her is also prepared. The pilgrime endures his iourney in hope of his rest; and the Souldier the fight in hope of his honor: and our glorie, rest abiding place, ioy, comfort, and *Canaan*, is *Heauen*; where Christ sitteth at the right hand of his father (hauing all

^a Gen. 3. 24

^b 24. 3.

^c 7. 19. 20.

^d 2. Pet. 3. 7

^e Gen. 28.

11. 12.

^f Acts. 7.

55. 56

^g Reuel. 12.

2. 6.

The hope of rest and reward makes labour and trouble easie.

power giuen vnto him both of things in heauen, and of things in earth.

Heauen is taken diuers wayes in the scriptures; as for ^b grace, begetting: for ⁱ doctrine, directing: for ^k glorie; exalting: we cannot be glorified, except we be edified; we cannot be edified except we be sanctified: For grace is the doore, knowledge is the keye, and glorie is the ioy of the kingdome of heauen. To describe this glorious heauen; what man is hee that can declare it, when *Paul* was astonished, and could not reueale it? for the tongues of Angels cannot sufficiently expresse it, nor the heart of man (were it a sea of wisdom) sufficiently apprehend it, nor the eies of the Saints, were they as pure and as quicke as the light) sufficiently discern it. It is a ^m treasure hid, and a ⁿ pearle most precious; wee must sell all that we haue, and buy it: although in this world we doe behold it, as the ieweller doth the ragged Diamond, or any other precious stone, being rough, vncut, vnpolished, and the beautie hid: but

^b *Mat.* 3. 2

ⁱ 13. 11. 19.

^k 18. 3. 4.

The glory of heauen is incomprehensible.

^l *Acts* 22. 18.

^m *Mat.* 13.

44. 45.

ⁿ *Idem.*

Simile.

but the Jewellers knowledge apprehends the vertue of the one, and the faith of the godly beholds the glory of the other : for *we now see in^o part, but after this life ended we shal possesse the fulnes of those ioyes, in the heauenly kingdome which we hoped for.* Is this world, thinke you, glorious in creation ; pleasant in varietie ; beautifull with delight ; rich in possession ; and comfortable in fruition ? *Heauen* is farre more glorious ; for it is the throne of Almighty God, the King and onely Lord of all the world, but the earth is his footestoolle, and the creatures therein are his seruants, all being mortall, vanishing and vaine ; the pleasures thereof momentarie, the beautie fading, the riches flying and the comfort ending. Indeed heauen is hid from our earthly eyes, by the glorious firmament which is as a courtaine drawne before vs, being spangled with starres and beautified with the Sunne and Moone, glittering and shinning, that we cannot looke into the chamber of the heauenly Bridgrome,

o *Rom.* 8.
24.

Heauen is
to be pre-
ferred be-
fore this
world.

p *Psal.* 35.
17.

Vntill wee
die, & our
bodies be
changed
we cannot
see the glo-
rious, and
heauenly
kingdome
with these
eyes.

1. Cor. 15.

53.

The felicitie in heaven great.

P Rev. 22.5

q 21.4.

r 22.1.

s 2.

t 19.7.

u 14.4.

v 5.

x Nat. 22.

3.

y Cant. 6.2

z Rev. 19.7

4.4.

7.13.

a 9.

b 5.9.

c 20.4.

groome, vntill such time as our corruption, shall put on incorruption, and our mortalitie, put on immortalitie: And the felicitie in heaven is infinite, for there is ^p light without darkenesse, ^q ioy without sorrow, glorie without shame, varietie without want, beautie without blemish, riches without corruption, and comfort without ending? for the ^r fountaine of life is there euer running, the ^s tree of life is there euer growing, the ^t Angels and ^u Saints are there still reioycing, and their glorie and life is euer continuing; their loue is ^u holy without corrupt affection, their thoughts are heavenly without any earthly ^v cogitation: there is the ^x wedding feast prepared for Christ and his ^y espouse; ^z there are the robes laid out, and the crownes set foorth for the faithfull and elect; there are the flourishing ^a Palmes of peace, to be put into their hands; and the ^b new song written, to be planted in their hearts; there are the ^c seates set vp for iudgement; there is the glorious

glorious Angell, that shall blow the last ^d trumpet; and there dwelleth God for euer, *who will come in great ^e power and Maiestie, to iudge both quicke and dead.* I must be silent, the glorie of the heavenly place hath dimmed my vnderstanding? it exceeds all earthly capacitie, for it is a spirituall and eternall felicitie, vnseene, vnheard, not to be conceiued, yet most certaine: that for the Saints and holy, it is appointed, provided, and ordained. What man then that is young? that would not be olde, to hasten to his graue; that his soule might enter and dwell in this heavenly paradise? What man that is rich, that would not sell all that he hath to obtaine a crowne of glorie in this kingdome? What man that is poore, that would not desire to be clothed with the glorious roabes laied vp in this place? What man that is wise, that would not long to taste of the ^g tree of life, which is in the midst of this heavenly garden? What man that is strong, that would not be a ^h pillar in this

^d 11.15.

^e 20.11.12

^f 2. Cor. 13.

4.

The ioyes of heauen should draw euery one to be willing to forsake the world.

^g Reuel 2.7

^h 3.12.

i 2.28.

Simile.

Our bodies are
but as prisons, and
the world
as a wilderness.

kPs. 42.1.2

this pallace ; what woman that is faire and beautifull, that would not wish to be decked and adorned with the morningⁱ star, shining in this court, which giues great grace & glorie vnto all the Saints? It is not to be questioned, but that any one, hauing an estate for life in land, would be willing to surrender it for an inheritance, and hauing brasfe would be glad to exchange it for gold: our life is short: our riches drosse: our pleasure vanitie: our libertie, captiuitie: who then but should be most glad, to leaue this mortallitie for immortallity, things which are vile, for honorable: vaine, for durable: bonds, for freedome and felicitie? For as no prison is faire, nor wilderness pleasant, no more should any take delight to continue long in the prison of this earthly bodie, (the outward man:) nor in the wilderness of this world, (the troubles of this life:) because the one is infected, and the other filled with manie euills. Wherefore let vs with *David* thirst after God, as the hunted & chased^k hart doth!

doth after the water brooke; and with *Paul* desire to be dissolued and to be with Christ, still longing to behold and see his face, as^m *Iaakob* did to see *Ioseph*, whom his soule loued.

¹ *Phil.* 1. 23

^m *Gen.* 45.
18.

Vse.

The vse hereof is, that wee consider of the great mercy of God in Christ Iesus, for our election, creation, redemption, sanctification, vocation, preservation, and glorification: for had not God shewed mercy vnto vs inⁿ loue, in his election & foreknowledge before the foundations of the world were laied, and sent his sonne to die for vs to satisfie his iustice, which otherwise should haue taken hold vpon vs for our sins; hell, not heauen, had beene the dwelling, place for vs. And therefore we are to reioyce and wonder at the louing kindnesse of the Lord, by reason that wheras naturall loue in euerie creature is begotten by a reciprocall and returning liking or affection from one to the other; yet the spirituall loue in God to man, is begotten of his free^o grace, without any reciprocall worthinesse

ⁿ *Eph.* 1. 4.

Gods loue
to vs is of
his free
grace.

^o *Eph.* 1. 5. 6

God hath
loued vs
which
were his
enemies.

Rom. 5. 10
1. Ioh. 4. 10

Glorifica-
tion is the
most hap-
pie fruit of
our re-
demption.

1. Cor. 15
19.

things or affection from man to God, for God hath begotten vs vnto himself, by himselfe, and in himselfe, and for himselfe : and we are fallen away from God, by our selues, & from our selues : and although it be repugnant to nature for loue to linke it selfe to hate, or one contrarie to embrace another, yet behold the loue of God to man ; man hath hated God, but God hath loued man, redeeming him, and will also glorifie him : A mercy aboue all mercies, a worke aboue all workes, a strange worke ; for God to make vs of nothing being but a dead lumpe of clay ; to saue vs when we were nothing, being but a filthy lumpe of sin, and now to glorifie vs with him in heauen, that wee also might be made perfect, as hee himselfe is perfect. For without our glorification, our creation and redemption, vocation and sanctification, had not beene so comfortable, as now they are vnto vs : the Apostle *Paul* plainly proouing, that ⁹ if the elect and seruants of God had but onely saluation
in

In this world, without hope of glorie in the life to come; they were of al men most miserable. For we know that this world, it is at ^r enmitie with God, and the godly by the wicked are ^s persecuted, afflicted, and tormented: therefore if so redemption onely were granted vnto vs from the paines of hell, and yet we still to rest and dwell vpon the face of the earth, amongst the wicked and vngodly; what ioy? nay, what infinite, sorrow would not vex our soules and bodies, when as wee should see the wicked flourish and God dishonoured; his name blasphemed, his word despised: his Law contemned, and his worship scorned and prophaned: besides we must be in continuall ^r fight and warfare, against the world the flesh and the diuell, being on euery side assaulted, ^u buffeted and distressed: but being once glorified and receiued vp into heauen wee shall be free from all vexation, feare and daunger; and for euer bee deliuered from Satan, sinne, and death: and
this

^r *Iam. 4. 4.*

^s *Heb. 11.*

36. 37.

The godly to be deliuered from hell, and not to ascend to heauen, their estate were not so happy, but compassed with miserie, liuing in this world.

^r *Eph. 6. 10.*

11.

^u *2. Cor.*

12. 7.

^vRom. 8. 17^xRev. 14. 13^vIoh. 5. 29.^zMat. 25.
10^aRev. 21. 8.

this is the comfort of all the afflicted children of God in this world, that if they ^vsuffer here with Christ, they also shall be glorified with him in heaven: for ^x *blessed are all they, that hereafter die in the Lord, (so saith the Spirit,) for they rest from their labours, and their workes follow them.*

Another vse hereby ariseth, to assure vs of the resurrection from the dead, and of the day of iudgement, for whosoever hath ^v done well shall be raised vp at the last day vnto eternall life; and whosoever hath done euill, vnto eternall death: Let euery one therefore tremble and feare; and with the ^z wise Virgins labour and watch, with oyle in their Lamps, that they may enter with Christ into his heauenly rest, and glorious kingdome, For ^a *without shall be the fearefull and unbeleeuing, and the abominable, and murtherers, and whore-mongers, and Sorcerers, and Idolaters, and all Lyars; who shall haue their part in the lake which burneth with fire and brimstone, which is the second death.*

PRAYER.

PRAYER.

O Lord God, I thy servant doe confesse before thy Maiestie; that by reason of my infinite sinnes and transgressions, which I haue committed against thee, and against man, that I am not worthy so much as for to lift up mine eyes vnto Heauen, from whence commeth my saluation, nor to tread vpon the face of this thy earth, wherein I haue comfort and consolation: neyther am I worthy O Lord to receiue the least of thy blessings, and benefites, which daily thou dost bestow vpon mee or vpon thy children, or vpon the sonnes of men, much lesse to enter into thy heauenly kingdome, the glory whereof is incomprehensible, & the inheritance therein undefiled, belonging onely to thy Saints and holy ones. Haue mercy therefore, O Lord vpon me, and wash me, and make me cleane from all my sinnes, sanctifie me with thy spirit, and preuent me with thy grace, that I may sinne no more against
H thee,

*thee, but ever hereafter lead an holy and
godly life before thee and before man, that
in the end I may dwell with thee for ever
in thy most blessed kingdome and hea-
venly Temple, through Iesus Christ my
onely Lord and Saviour. Amen,*

MEDITATION.



MEDITATION. V.

PRESUMPTION.



Presumption, it is a bolde
 assuming or selfe conceit,
 either in the hautinesse, or
 ignorance of the minde,
 to doe, command, or omit, what the will
 liketh, without respect or feare of any
 controll or punishment by the higher
 power. In the first kinde; in hautinesse
 of the minde: our ^a Parents *Adam*
 and *Eve* transgressed, in taking and ea-
 ting of the forbidden fruit. ^b *Ahab* and
^c *Saul* offended, the one in sparing *A-*
gag, the other *Benhadab*: the ^d Scribes
 and Pharises *presumed* in asking of a
 signe, as if they might command Gods
 power at their will and pleasure: But
 the resurrection from the dead by the
 parable of *Ionas* must be vnto the faith-
 full and beleeuing, the closing vp and
 conclusion of all miracles. For as in the

^a Gen. 3. 6.

^b 1 King. 20
42

^c 1. Sam. 15

^d Mat. 12.
38. 39.

We are not
presumptu-
ously to ex-
pect and
looke for
miracles :
for they
haue an
end.

^c Gen. 2.2.

^f Mat. 12.

38. 39.

^g 2 Cor. 1.20

Wilful and
proud pre-
sumption.

^h 1 Cor. 1.23

ⁱ Mat. 9.55

seauenth day God ^e rested from crea-
ting, so in the appointed time ^f Christ
ceased and rested from doing Miracles:
because that as he made all things very
good in the creation; so what he spake
and promised in his word, they are
^g yea, and *Amen*, without alteration :
therfore miracles in these times are not
presumptuously eyther to be wished or
expected for; but in the time of necessi-
tie when all outward meanes faileth,
then are we to trust in the omnipotent
power of God, desiring his helpe and
mercy, that aboue our apprehension
and expectation, hee would send vnto
vs his immediate helpe and saluat on,
which hee hath euer promised, and will
faithfully performe vnto them that put
their trust in him. The worldly wise,
(shall I not say the Atheists?) they pre-
sume of their fine and ouer-reaching
wits, esteeming with the ^h Grecians, the
preaching of the Gospell foolish-
nesse : but vnto them it shall be the
ⁱ saouour of death vnto death, and the
heauy witnesse against them in the day
of

of condemnation: the rich men presume of their riches, and with the^k Capernaims doe aduance themselves on hie, and doe oppresse and dispise the poore; but they shall be cast downe to hell, for their riches are corrupt, and they heape vp treasure of vengeance against the day of death. The strong and mightie presume of their strength and potencie, as did ¹ Goliath, defying the God of Israell; and as did king^m Amaziah, challenging Jehoash, and his people to come into the field and fight against him: but the one as a Dog, was stroken and killed with a stone; and the other, as a Thistle, was stamped and troden to the ground. Beware therefore of *Presumption* in hautines of the minde, which is the sinne of *Lucifer*: for theⁿ feare of the Lord is to hate euill, as *Pride and Arrogancy, and the euill way: and the mouth that speaketh lewde things I doe hate,* (saith the Lord.)

In the second kinde of *Presumption*, in ignorance of the minde: many there be which doe obstinately refuse the

H 3

waters

^k Mat. 11.
23

¹ 1. Sam. 17
10
^{m2} 2. Kin. 14
8

ⁿ Pro. 8. 13.

Wilful and ignorant presumption.

° waters of Shiloah that runne softly, and are carryed away head-long with the strong streame of Superstition or affection, to the sea of desolation, reioycing with *Rezin*, and the sonne of *Remaliah*, embracing eyther new and strange doctrine with the Libertines, or else doting vpon deceitfull vanitie, with the Romaines; whereas they may easily and safely resort at home, if they would, vnto the sanctuary of the Lord and congregation of the faithfull, to heare the heauenly oracle of God; (his Word truely preached, his Name most ioyfully magnified, and to behold the gladnesse of the Hearers, they being greatly comforted and edified therby.) For wee all (if wee did regard our profession) should reioyce in the vnitie of one body, as spirituall members, knit to Christ our head; abounding in loue one towards another, being called by one Spirit: wee all making shew and seeming, and pretending to worship one God, to embrace one faith, to serue one Lord, to honour one Father, and

to

P Eph. 4. 3.
4. 5.

to professe one truth. And certainly there is no way but one vnto saluation, (which is ⁹ Christ Iesus,) whom the Church of England most truly professeth and sincerely imbraceth.

⁹ *Ioh. 14. 6.*

But some exceptions are taken against our loose and carnal Gospellers, who by their euill examples, and presumptuous liuing, doe scandalize and slander the profession of our Church of England, whereby the ignorant doe fall away, and make a separation from vs: But wee wish with the Apostle, that ^r all might be saued, yet it is impossible but that some ^s offences must come, & be in the Church of God, but woe be to them by whom the offence commeth: for al were not holy amongst the Apostles, but there was one a back-slider, ^t denying his Master, and another ^u couetous which had a Diuell: the good corne hath Tares growing amongst it, and they must grow together vntill the Haruest: the Goates doe liue amongst the Sheepe, and they must feede together vntill the day of ^v separation: many

Loose professors are an occasion of great offence & scandall to the gospel.

^r *Rom. 10. 1*

^s *Mat. 18. 7*

^t *Mat. 27.*

70.

^u *Luke. 22.*

3. 4.

^v *Mat. 25.*

32

were the Scribes and Pharises, but few were the disciples, and therefore not the multitude but the regenerate and sanctified do make the Church of Christ. Wherefore let not *presumptuous* ignorance beguile and blind the soules of the simple, but let them search the
 x Scriptures, and also y try the Spirits? whether they be of God or not, for the not knowing of the Scriptures is the cause why men doe erre and are deceived.

Be wise now then ye presumptuous ignorant, and learne, and come vnto the knowledge of the truth: for Christ knocketh at the doore of your hearts and saith; z who so is simple let him come to me, and to him that is destitute of wisdom hee saith; come and eate of my meate and drinke of the wine that I haue drawne: forsake your way ye foolish, and yee shall liue, and walke in ~~the~~ way of vnderstanding,
 a for all my words are plaine to him that will vnderstand, and straight to them that would finde knowledge.

x *Ioh. 5. 39.*y *Acts 2. 17*z *Pro. 9.*

4. 5.

a *Pro. 8. 9.*

O suffer not your selues to be led aside out of the way to *Canaan*, because briars are in the wildernesse, neither be perswaded to refuse the kernel, because the shell is rugged, nor to leaue the liuing water because the fountaine is troubled. For as a shippe may saile and be in a right passage, and come safely to the hauen, although it may haue either too many or want some tacklings: so although our church may haue (which yet is not graunted,) either too many outward rites, or want some reformation; yet all confesse she holdeth and keepeth her maine course and faithfull passage to Christ alone the hauen of her rest: and although she be weather beaten (as it were) with the blasts and stormes of reproach, and blacke with the touch of some pretended imperfection: yet she is ^b faire and louely in the sight of God, and he wil graciously adorne her, and make her all ^c glorious within; and in the end take her and receiue her, as his most beautifull and beloved

Some imperfections in the Church must not cause an vtter falling away from the Church.
Simile.

^b *Can.* 4.1.

^c *Psal.* 49.

13.

^d *Rev.* 21.9

beloued ^d espouse to rest and dwell with him in heauen for euermore.

Use.^e *1. Cor.* 8.1

The vse hereof is, that euery man and woman doe beware of proud thoughts, and peruerse ignorance: the two daughters of *Presumption*, begotten by Satan the father of sinne, and pride, and author of all error and heresie. And as to much ^e knowledge (saith the Apostle) puffeth vp, (if it be not seasoned with grace,) so much ignorance maketh blind, if so it refuse the meanes for knowledge (which is the light and sight of the soule.) Wherefore as we are taught not to presume to vnderstand that which is not meete to vnderstand, so likewise we must take heed that we do not neglect to learne that which is most necessarie for vs to know. For as the spider gathereth her poyson from the fulnesse of the flie, receiued from the sweetnesse of the flower: So Satan frameth and gathereth his poisoned argument, to make a man proud and *Presumptuous*, from the fulnesse of mans knowledge,

^f *Rem.* 12.3*Simile.*

which

which hee hath receiued from the sweetnesse and bountie of Gods mercy and also as the sodain lightning dazleth the eye & maketh it feareful to behold the light; so the flashing and sub-
till perswasions of Satan, tempered with some shew of light, and mingled with feare, doe shut vp the eye of the soule, that it dare not open the lidde, or looke out for better vnderstanding, it being shut vp and closed in the darknesse of ignorance. And when men are thus caried away with the furie of *Presumption*, better hope is there to tame a Beare robbed of her Whelpes, and to remooue a foole from his folly, then such from their pride and error: for custome changeth nature, and continuance in sinne expelleth grace: and as age swalloweth vp youth, so ignorance shutteth out faith; for *without*^h knowledge wee can haue no faith; and *without*ⁱ faith there is no hope of saluation. Then a man being either *Presumptuously* ouer wise, or to preposterously ignorant; by the first hee despiseth faith,

8 Mat. 6. 23

An ill custome corrupteth the soule.

h Rom. 10.

14.

i 4.

^k *Dan. 2.*

34.

Simile.

Ignorance
as well as
proud wil-
fulnesse
punished.

Simile.

Humilitie
and faith,
the means
to bring
vs, to true
wisdome.

faith, and by the second he cannot at-
taine vnto it. So then there being want
of true faith in both, neither of them
can be in the estate of grace, but in a
most daungerous and fearefull con-
dition of Condemnation. And as the
^k stone spoken of in *Daniel*, smot the
image vpon his feete, as well, as it did
remooue his head: so the wrath of
God will not onely destroy the haugh-
tie and proud thoughts of man, which
may be compared to the head of fine
gold; but also hee will iudge the
base and ignorant affections, which
may be compared to the feete of that
image, which being broken together,
became like chaffe of the Summer
flowers, and the winde carried them
away. Wherefore let euery one in the
apprehension of knowledge do as the
Marriner, who in his voyage at Sea,
scaleth the degrees or height of the
heauens by his poale staffe, and found-
eth the bottom of the sea by his plum-
met. So the rule and line to bring vs to
the true knowledge of the height and
depth

depth of the wisdom and love of God, (while wee saile in the sea of this world,) it must be humilitie and a lively faith, expresse and exercised in the workes of holines and righteousness, without the which wee cannot behold his goodnesse toward vs nor beleue in him.

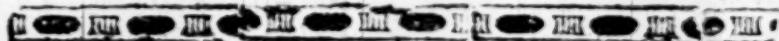


PRAYER.

O Eternall God, and heauenly Father whose iudgements and wayes in respect of thy essence, wisdom and glory, are past finding out: and yet in mercy thou hast reueiled thy selfe vnto the poore and simple, that they might know thee, beleue in thee, and that they might be saued, for not many wise men after the flesh, not many mightie not many noble are called; but thou hast chosen the foolish things of the world, and things which are despised, and things which are not, to bring to nought the

*the things which are : Keepe therefore I
beseech thee thy servant from presump-
tuous finnes, and grant that I may still
trust, hope, and reioyce in thee alone, and
studie euer to learne and to know thee
aright, that thou maiest be vnto me wis-
dome, and righteousness, & sanctification,
and redemption, through Iesus Christ my
Lord and onely Sauour, who liueth and
raigneth, with thee and the holy Ghost
euer one God, world without
end, Amen.*

MEDITATION



MEDITATION. VI.

MODESTIE.



Modestie, it is the meane betweene impudencie, and stupiditie or dulnes, hating pride, and auoyding folly: it is the Vher, as it were, vnto all other Vertues, as the Prime-Rose commeth vp before all other Flowers; for in the face of children it appeareth in the blush, as the flower in the budde: yea, it is an Herauld vnto mens & womens Vertues, signifying their praises vnto all beholders: and it doth not onely consist in the outward habit and countenance of man, but also in the very hart, in the word, and in the deede. For art thou fearefull to enter into the secret counsell of God? there is thy *Modestie*, confessing thy indignitie: art thou unwilling to tempt the Lord thy God either in his power or in his graces? there
is

True and
Christian
Modestie,
and the
parts ther-
of.

is thy *Modestie* shewing thy sanctitie :
art thou condemning thine owne me-
rits ? there is thy *Modestie*, preferring
Christs mercy : art thou contempning
vaine singularitie ? there is thy *Mode-
stie*, eschewing flattery : art thou tem-
perate in thy feeding ? there is thy *Mo-
destie*, shewing content with sufficiencie :
art thou comely in thy apparell about
thee, without costlinesse, and decent in
thy furniture within thy house, without
curiousnesse ? there is thy *Modestie*,
shewing humilitie : art thou sparing
and religions in thy speech ? there is
thy *modestie*, shewing wisdom & pietie :
art thou meek in suffering of wrongs ?
there is thy *Modestie*, shewing charitie :
art thou quiet and righteous amongst
thy family ? there is thy *Modestie*, shew-
ing integritie ? art thou patient in tri-
bulation ? there is thy *Modestie*, shew-
ing faith and constancie : art thou not
couetous in getting or keeping thy
riches ? there is thy *Modestie*, shewing
liberalitie : art thou not licentious and
wanton in thy flesh ? ther is thy *Modesty*,
shewing

fliewing chastitie: Finally, what vertue is it, that is not accompanied with *Modestie*? for without it a man cannot be truly righteous towards men, nor truly religious towards God: and therefore the Apostle *Peter* aduiseeth vs; Let the^a bid man of the heart be uncorrupt, with a meeke and quiet spirit, which is before God a thing much set by: And *Paul* willeth that Women doe^b array themselves in comely apparrell, with shamefastnesse and *Modestie*, not with broydered bayre, or gold, or pearles, or costly apparrell: But (as becommeth Women that professe the feare of God,) with good works. For as Loue is^c preferred before Faith and Hope, in respect that it remaineth for euer in the minds of the holy Angels in heauen: so *Modestie*, it is to be preferred before all other morrall and ciuill Vertues: because men wanting it, they quickly goe astray, and are worthy to be reprovied. Moreouer, it is the signe of penitencie, the shield of innocency: for our first Parents sinning in Paradise, and in sorrow ashamed

^a 1 Pet. 3. 4

^b 1. Tim. 2. 9

^c 1. Cor. 13.

13

^d Gen. 3. 7.^e 39. 12.^f 9. 23.^g 1. Pet. 3. 6ⁱ Mat. 5. 29
30

Simile.

of their fact, ^d perceiuing their naked-
 nesse, in *Modestie* made themselues
 aprons or breeches: and ^e *Ioseph* to ma-
 nifest and maintaine his innocencie in
modestie, made hast to eschew & rlie his
 Mistresses companie. ^f *Shem* & *Iapheth*
 are called blessed for their *Modestie* in
 couering their fathers shame; & ^g *Sarah*
 prayed for her *Modestie*, the Matron
 Princesse of all holy women:) yea,
 Christ himselfe, the example of all ex-
 amples, dignified this vertue of *Mode-*
stie; for he was lowly & holy in his life,
 and meeke and patient in his death, and
 hee hath left a lesſon vnto vs for the
 making much and embracing of this
 Vertue, saying; *If thine i eye or hand*
cause thee to offend, (meaning any vn-
 chaſt or immodest affection,) *plucke it*
out, and cast it from thee.

For like as the water which commeth
 out of a sweet fountaine refresheth the
 heart when it is dry, and oyle being in-
 wardly taken encreaseth fresh bloud
 to make a clearefull countenance: so
Modestie being the gracious gift of
 God

God, it reioyceth the soule, thirsting after pietie, and it doth disperse by the inward keeping of a pure and vndefiled conscience, amiablenesse into the countenance. And so God hereby is much glorified, our brethren by our good example edified, and the modest person, iustly praised and commended.

The vse hereof is, that euery man and woman doe beware of all vnciuill and immodest words and actions, for ^k euill words corrupt good manners, and euill works corrupt good natures: the infection of the care is poyson to the soule, and an euill object to the eye is a dart vnto the heart: immodest words are not without immodest works, nor immodest workes without immodest words, the one as fire enflameth; and the other as death destroyeth. For immodest thoughts are as powder, immodest works as shot, & immodest words as match to giue fire to a murthering & deuouring Peece, (a shameles soule) drawne forward by Satan, planted by subtilly, & discharged by presumption.

Vse.

**Pro. 25. 11*

Simile.

Immodestie imbraceth all euill.

No sinne so forward to aide and assist presumption as immodestie, no sin so bold to send and breath out blasphemie, as presumption: ¹ *Chams* impudent and immodest gasing vpon, and report of his Father *Noahs* shame; brought his curse: and ^m *Shemies* immodest rayling vpon, and reuiling of his Lord and Soueraigne King *David*, procured his death: ⁿ *Goliaths* and ^o *Senacheribs* blasphemie, no doubt were first hatched and begotten in the seed of impudency and immodestie: for what sinne is not nursed and cherished by immodestie? when men and women doe thereby cast away all shame and honesty, as do those that are proud and hautie, the drunkards and adulterers, extortioners and back-biters, railers and lying Pleders, murtherers and blasphemers: are not all these branded with the marke of impudencie, & beare vp their streamer and sailes in the sea of sensuality? being without the feare God, and delighting in iniquitie, ^p drawing sinne vnto them as it were with cart-ropes,

¹ Gen. 9. 22.

25.

^m 2. Sam. 16

7. 8.

ⁿ 1. Sam. 17

10

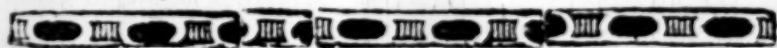
^o Isa. 37. 10^p Eccl. 3. 29

ropes and casting out their anchor into the pit of hell. O giue not therefore, I beseech you, any passage or liking vnto the least sinne at all, (for it is baine and poyson to your soule:) but especially vnto immodestie; for it is the first touch to blase out thy discredit (whosoever thou art) and the last link to hold fast al thy sinnes, in extreame rage and villanie. But let vs remember the lesſon of our Sauour Christ, teaching vs to learn of him to be ^qmeeke and lowly in hart; and that wee doe striue to be humble and modest, sober and watchfull, to resist and flye sinne, and all ^r apparance of euill; and certainly in the end wee shall find euerlasting comfort and rest vnto our soules, which God grant, for his Sonne Iesus Christ his sake, vnto vs all. *Amen.*

^q Mat. 11.

29

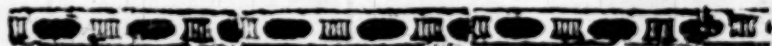
^r 1 Cor. 5.9.



PRAYER.

O Gracious, holy, wise and mercifull God, who by thine owne example, when thou wast upon the earth, didst teach vs to be humble and meeke, modest in countenance, grave in gesture, gracious in speach, swift to heare, slow to speake, offending none, but doing good to all. Grant I beseech thee O Lord, and giue grace that in all my thoughts, words, and workes at all times, and in all places, I may obserue & keepe the laudable and heauenly Vertue of Modestie, to thy prayse and glory, and the good instruction of others, for thy mercy sake sweet Iesu. Amen.

MEDITATION



MEDITATION. VII.

DESPAIRE.



Despayre, it is a wilfull for-
king of faith & confidence
in God, and in his promi-
ses, which ariseth eyther by
beholding inwardly in the minde, the
seueritie of Gods iustice for sinne: or
else by missing outwardly in this world
things pleasurable or profitable to sa-
tisfie the lusts and desires of the flesh.
In the first degree are such, which are
possessed with a guilty conscience for
sinne, and with horror doe behold the
fearefull presence of God, ready to take
speedy vengeance against them for the
same, and being without grace not able
to apprehend and apply vnto them-
selues Christ Iesus, the onely Physition
to heale their sinnes, and to cure this
fit and malady of *desperation*, doe either

^a Mat. 27.5^b Psa. 19.13

preoccupantly as they thinke to flye from the face of God, lay violent hands vpon themselves as did ^a *Iudas* : or els perseuerantly, by leading of a wicked life, doe in their malice blaspheme and denie God; as did *Iulian*. But against this sinne prayed *David*, saying; ^b *Lord keepe thy seruant from presumptuous sins, that they may not haue dominion, nor raigne ouer me, so shall I be free and vpright, and made cleane from much wickednesse.*

Feare is
the hand-
maid, and
discon-
tent the
mother of
Despayre.

The Diuell most boldly and often doth tempt and assay the deere children of God, to bring them to the plunge, and to throw them downe if he could, into the pit of *Despaire*. But although their faith may for a time, either through the fearefull sight of their sinnes, or through the stormes of afflictions be ouer-shadowed & clouded with feare (which is the handmaide to *Despair*,) and may vtter forth cries and groanes, with grief and torment, which all are signes of discontent (the mother of *Despaire*,) yet neither weaknesse of
faith

faith, nor strength of sorrowes are able to draw and bring the elect to the estate of *de paire* (which is a wilfull malicious, and finall laps or falling away from God for euer.

For ^c *Iob* lamented the day of his birth, and desired of God that he might be cut off; for the ^d arrowes of the Almighty faith he, are in me, the venime whereof doth drinke vp my spirit, and the terrors of God fight against me: and *David* cried out in his affliction for feare and said, ^e Lord why doest thou reiect my soule and hidest thy face from me? I am afflicted and at the point of death, from my youth, I suffer thy terrors, doubting of my life, thine indignation hath gone ouer me, and thy feare hath cut me off: and in another place the Prophet fainting in in his miseries, beholding the prosperitie of the wicked, faith, ^f as for me my feete were almost gone, my steps had well neere slipt, certainly I haue clenfed my heart in vaine and washed my hands in innocencie, for dayly I haue
beene

^c *Iob.* 3. 3.
^d 6. 4.

^e *Psal.* 88.
14. 15. 16.

^f *Ps.* 73. 2.
13. 14.

g *Mat. 27.*
46.

h *1. King.*
19. 4.
Jonah. 4. 3.
In the time
of afflicti-
on there is
infirmity
in the dea-
rest Saints

* *Ioh. 15.*
14.

beene punished and chastened euery morning; yet he trusted in the Lord; & Christ himselfe at his passion in the sorrow of his soule, (by reason of the heauie burden of our sinnes which he bare vpon the crosse,) cried out with a loud voyce saying, g *My God, my God, why hast thou forsaken mee?* and yet he was faithfull and obedient vnto the death.

And many of the Prophets and seruants of God in the time of griefe and sorrow ^b haue desired death, the which wish and desire ariseth of the infirmity of the flesh by the sorrow of the spirit, but this weakenesse of nature should be strengthened by faith, and we are taught that in patience we must possesse our soules, and not to faint in temptations, yeelding cowardly vnto Satan, throwing from vs the shield of faith, and laying downe the sword of the spirit, forgetting to pray, and to call to Christ our *friend for helpe: for if so we hope and trust in him, though we should faint in our fight, yet he is present

present with vs and will come in, to releeue and refresh vs; for he is theⁱ water of life; though we should be wounded, yet hee is our Chirurgion to heale vs: for he is the true^k Samaritane: though wee should fall yet hee is our pillar of strength and cheife^l corner stone to beare vs vp; though we should be lead away captiue, yet hee is our captaine to^m rescue vs, being the spirituallⁿ Lyon of the tribe of Iudah, which hath lead^o captiuitie captiue and hath most valiantly^p triumphed ouer the world, the flesh, the diuell, hell and death: and not onely for himselfe, but also for vs, that we might learne in all fearefull trials and temptations to put our trust in him, who is both faithfull louing, readie, and able to helpe and deliuer vs.

Feare not therefore, O ye of little faith, when as ye are tempted and assaulted by Satan, turne not your backe vnto your enemye, but keepe your^q ground, stand fast and^r fight a good fight,^s resist the diuell and he will flie from

i 4.14.
k Luk. 10.
33.
l Act. 4.11.

m Isa. 61.1.
2.
n Reue. 5.5.
o Ibid. 5.5.
p 1. Cor. 15.
54.55.

Not to
feare nor
be ouer-
come in
temptati-
ons.

q Job. 5.17.
r Mar. 13.
7.
s Lnk. 21.9.

^t1 Pet. 5. 8.^u Eph. 6. 16^v Psal.^x a Mt. 14.

26.

^y Gal. 6. 14^z 1. Sam. 17

10. 49.

^a Gen. 3. 15Satan flyes
if we doe
resist.God doth
furnish vs
with all
strength
& power.

from you : his voyce is ^t roaring, but his throte is choaked by the word of God : his darts are ^u fiery, but they are quenched in the fountaine of faith : his arrowes are ^v sharpe, but they are broken vpon the rocke of hope : his armour is enchanted, (he being the subtil and deafe Adder,) but it is cut asunder with the sword of the spirit : his countenance is ^x terrible, but is cast downe by the ^y presence of Christ : he ^z brageth, but he hath no might (against the Saints :) he nibbleth at the ^a heele, but he is nipped on the head.

Behold, now hee flyeth; pursue therefore and ouercome, the victory is yours, but the glory is the Lords; for he hath giuen strength to your weaknesse; courage to your faintnesse; and spirit to your dulnesse, for to prepare and strengthen you to fight : hee hath also furnished you with wisdom for to order, with faith to fortifie, and with hope for to supply the battaile, and hee there leaueth you not but still stirreth you vp by watchfulnes and diligence,

to

to espie; by prayer and intercession to perseuere; by fortitude to resist, & with resolution to pursue your enemy. But if man doe wilfully forsake the Lord, and not put his trust in him, then the diuell is subtil for to tempt, and strong to ouerthrow both body and soule, and to cast them into the pit of *Despaire*: For he will first driue man into solitarie musing, and then the minde grieueth, the heart fainteth, faith fayleth, feare encreaseth, sinne appeareth, the Conscience trembleth, the furie rageth, and the tormented & distressed man without all pittie to himselfe peirceth his owne body and soule with the poisoned and incurable dart of cruell murther: by reason whereof hee throweth himselfe headlong and most desperately downe in the bottomlesse pit of euermourning darknesse, from thence neuer to returne to behold the cheerefull and comfortable presence of God his maker, but at the day of iudgement hee shall see the glorious and fearefull face of God his iudge, whose voyce shall be
as

Wilfull
forsaking
and falling
from God
is mans vt-
ter destru-
ction.

The
meanes &
degrees of
despaire.

Murther
the issue of
despaire.

The mise-
rable con-
dition of
the mur-
therer of
himselfe.

^b *Reue. 4. 5.*^c *1 Cor. 3.*

16. 17.

^d *Gen. 1. 26.*^e *Dent. 32.*

41.

The feare-
ful distract
and end of
a *Felo de se.*

as ^l Thunder, pronouncing and declaring fearefull woes, sorrowes and eternall death, vnto the damned and reprobate: And what hope or warrant is there for any inrepentant sinner, that hee shall finde saluation? and who so great & malicious a sinner against God, dying without repentance, as hee that doth destroy the ^c temple of God, defacing his ^d image, despising his law, contemning his promises, and flying from his presence? but there is a most sure iudgement denounced from heauen, that whosoever shall destroy the temple of God, him will God destroy; and whosoever ^e sheddeth mans blood, by man shall his blood be shed, and no inrepentant murderer shall enter into the kingdome of God.

But the *felo de se*, the murderer of himselfe, by his instant and sodaine execution vpon himselfe, hee working and labouring in bloud; paine & death, destroying Nature, and distracting the minde, it is to be feared, and more probable, that hee hath no vse of the qualities

qualities and graces of the soule, whereby he might repent & call vpon God, so that hee wilfully casting himselfe away from God, (not trusting & depending vpon his prouidence and mercy,) Satan is most strong and busie as well to strangle the soule as the body, hauing entred into the man with his consent and action to make himselfe away, that he might neuer come in companie or sight, either of God, Angels, or Men.

The busi-
nesse and
strength of
Satan in
the execu-
tion of the
Felo de se.

But O foolish, sinfull and desperate man, to think by thy cruell and bloudy death, to flie from the presence of God thy maker, and that after this life thou thoughtst to haue no more motion or feeling of euill, nor vnquietnes of conscience (which when thou wast liuing vpon the earth, was as a thousand hels vnto thee,) but that after death, thou shalt be as the beast that ^fperisheth and shall neuer rise to iudgement. O how greatly art thou deceiued? forgetting that the more a man seeketh to hide himselfe, and flie from God as *Adam* did,

^f *Psf.* 49. 20

^g *Gen.* 3. 8.

^b Iere. 23.

24.

ⁱ Reuel. 20

13

Satan triumpheth
in the destruction
of man.

^k Gen. 3. 1.^l 1. King. 22

20. 22.

^j Job. 2. 4. 5.^m Mat. 8. 29ⁿ Luk. 15. 10

did, yet God will follow him and ^b find him out in the midst amongst the dead, as hee did *Adam* amongst the thickest of the trees in Eden: for there is neither place, nor time, nor force, nor fauour that can hide or deliuer man from the sight and hand of God, who is the Iudge both of the quicke and of the dead.

And as in this fearefull tragedie of man by laying violent hands vpon himselfe, the Diuell is the first ^k plotter of his fall; so he is the ^l chiefest triumph in his destruction, and that because he hath competitors and companions to feele and endure the wrath of God as well as hee: for nothing more ^m tormenteth Satan in his punishment vnder Gods hand, then the remembrance of mans felicitie by Christ, the which if hee can intise man to refuse or neglect, then reioyceth he, and all euill spirits with him, as much at the damnation of man, as the ⁿ Angels of heauen at the conuersion and saluation of man.

And

And within this compasse of distrust and despaire, are also comprehended and included (as is said before,) al those which for want of outward meanes to satisfie the lusts and desires of the flesh; as for riches, being in pouerty; for pleasures, being in payne; for reuenge, being in malice, or for pride, being in discontent, (although they haue no touch or feeling of the sting of conscience for their sinnes,) yet doe they lay violent hands vpon themselves, as did ⁿ *Saul* and ^o *Achitophel*; forgetting Gods care and power which he ^p sheweth toward his children, when they are in any distresse: but ^a these men or women being fleshly minded, and making this world, & the pleasures thereof their God and *Mammon*; for the want of satisfying of their vngodly lusts which fight against the soule, they therefore throw themselves head-long by their owne hands into the pit of hell. But the remedie against this sinne is ^s faith with ^t patience; and prayer with hope; without which a man is naked and without strength.

K

and

Want of outward and temporal blessings must not make vs to despaire and forsake God.

ⁿ 1. Sam. 31

4.

^o 2. Sa. 27. 5

^p Psal. 107

2. 6.

^a Rom. 8. 5.

^r 1. Pet. 2.

11

The remedie against Despaire.

^s Eph. 6. 10

11

2. Cor. 7.

10. 11

u Exod. 14.

13

v Mark. 9.

24

x Eph. 6. 10

y Mat. 9. 2.

z 1. Tim. 1.

19

a Psal. 3. 4.

Use.

The malice and subtiltie of Satan.

We must be watchfull.

and is ready daily vpon euery assault to be ouerthrowne of Satan; and therefore instead of ^r worldly grieffe we must embrace godly sorrow; instead of ^u amazement, quietnesse of minde; instead of ^v weaknesse, we must pray for strength of faith; instead of feare shew forth ^x fortitude by grace; instead of apparition of sin (presenting death) we must behold the ^y absolution of sinne by Christ, who hath conquered death; instead of horror of conscience we must seeke for ^z peace; instead of prosecution of Gods wrath, hope and assure our selues of his mercifull and gracious preservation in Christ Iesus.

The vse hereof is, that wee consider the malice and subtilty of Satan in seeking the destruction of man, by drawing him to feare and discontent, and casting Faith and Hope out of his heart (which might bring vnto him ioy and peace,) as also the weaknesse of man to resist the temptation, he forsaking God, and trusting to himselfe. By which wee are taught to be watchfull and carefull in holy

holy meditations and prayer, and not to embrace and loue the riches of this world and pleasures of this life, lest by liuing too much in wantonnesse and plentie, or scraping too much together in couetousnesse and crueltie, our sins doe abound and at one time or other, the sight and view thereof will be fearful and terrible vnto vs, not able to be endured, when as God in his iustice may leaue vs vnto our selues, to be a pray vnto Satan, hell and death. And that also in our tryals, crosses and afflictions in this life, wee sorrow not aboue measure, nor muse too much thereon with worldly thoughts, but rather with a godly sorrow to desire pardon of almightie God for the same, praying for his grace and helpe to comfort vs in the time of neede, assuring our selues through faith and patience, to haue a most happy issue & ioyfull deliuerance in the end, when it shall seeme fit and conuenient vnto God for his glory and our good. And euery one is to be aduised (for feare to be lead into this most

Plenty & pleasure
make sinne
to abound.

Not to
muse too
much vpon
sorrow
and affliction.

To beware
of solitari-
nesse.

Satan ta-
keth his
aduantage
of time &
place to di-
stract and
ouerthrow
man.

^b 2 Sa. 11. 2

^c Mat. 4 1.

When we
are alone,
to medi-
tate vpon
good
things.

dangerous temptation of *despaire*) to beware of solitarinesse, when either the motions of feare, or of doubt, couetousnesse or pride, want or disgrace do beat vpon our hearts, as the seas doe vpon the rocks, struiuing and fretting (as it were) to throw downe our bodyes and soules euen vnto hell. For as Satan taketh his opportunitie of time and place, to beget sin in infidelitie in the thought of man; so he taketh likewise his time and place to execute his malice and cruelty vpon man (in as much as in him lieth,) & no fitter place for the accomplishing of this his purpose, then priuate walks, gardens, or solitary woods or wildernesse, for so he tempted ^b *Dauid*, and presumed also to tempt our Sauiour ^c *Chirist*.

And therefore wee must be diligent and circumspect, that when wee are walking and meditating in priuate places then to thinke especially vpon God and to pray vnto him, calling for grace to sanctifie our thoughts and to strengthen our faith, for then when wee are
alone

alone Nature feareth, the Diuell most fiercely assaulteth, and the Soule without Gods especiall aide fainteth and falleth, if not surprised and led captiue vnto sinne and death. And wee are also further hereby to learne, that not onely those who lay violent hands vpon themselves by taking away their liues, are in the case of despaire, and murderers of themselves : but also they who by fretting and vexing, and grieuing doe surpresse Nature, weaken their bodies, and disquiet their soules; by means whereof they hasten their end, and shorten their dayes; for ^f worldly sorrow causeth death; and the heart oppressed and surfeted with griefe & cares can haue no faith, hope, or ioy in God. For as the flye the more she laboureth and fluttereth about the candle light the sooner she burneth, and consumeth her selfe : so man the more hee busieth himselfe, and laboureth about the getting and obtayning of the things of this world; the sooner hee is snared, taken, and destroyed. Wherefore a wise

Wilfully
to weaken
or suppress
Nature by
worldly
sorrow is a
most grie-
uous sinne.

^f 2 Cor. 7.

10.

Simile.

Not to
beate too
much vpon
the
things of
this world.

and religious moderation of our cares in faith and hope preferueth the soule and body, and bringeth vnto vs saluation, health and peace, which passeth all vnderstanding, because our trust and confidence is in the Lord our God for euermore.



P R A Y E R.

O Mercifull, Omnipotent, Iust, and euerliuing God, without whose help, grace and goodnesse no man or woman can belieue, nor patiently suffer, nor assuredly hope for saluation and deliuerance, such, and so many are the afflictions, feares and doubts daily and continually compassing and besetting the body and soule of man, through the malice and subtiltie of Satan, the world and the flesh, that in the eye and view of our owne corrupt nature and understanding

understanding we doe see our selues most wretched, vile, and miserable creatures, ready to be taken and throwne into the pit of hell, by the hand of thy iustice, being not worthy to come into thy presence, nor to be partakers of the least of thy blessings. Yet O Lord our hope and trust is in thee, for thy mercy reacheth vnto the heauens, and thy truth vnto the cloudes, thy waies are not as mans wayes, nor thy workes as mens workes, for thy mercy exceedeth all thy workes, and thou desirest not the death of a sinner, but rather that he should returne and liue. Yea, thou art ready to giue grace, and all good things to those that aske thee in faith and humilitie. Increase this faith in mee O Lord, and giue humilitie, patience and hope vnto thy seruant, which may bring assured peace vnto my soule, and prosperitie vnto my bodie, by thy rich and infinit mercy, and gracious deliuerance from all despaire, through Iesus Christ my onely Lord and Sauiour. Amen.

MEDITATION

MEDITATION. VIII.

FAITH.



ALL the precious peebles and pearles in the sea, the purest gold and siluer in the earth, and the sweetest Mirrh and Cassia in the East, are not to be preferred and esteemed before *Faith*, it being a ^a diuine, spiritual and heauenly gift, beautifying, enriching and making sweet & ^b acceptable before the presence of Almighty God, the body and soule of man: It is like ^c *Jacobs* Ladder, by which we must ascend in loue to God, and descend in charitie to man: It is the Ambassadour of the soule, crauing aid of God in time of neede, according to his promise in the loue of Christ: It is without limit or circumscription, following and attending Gods presence at all times, and in all places: It is without feare courageously

^a Rom. 10.

17

^b Heb. 11. 6^c Gen. 28. 12*Simile.*

giouly breaking through ^d fire and water, stopping the mouthes of Lions, making valiant in battaile, fighting against the world, the flesh, the Diuell, hell and death: it is without excelsse, making a man humble in prosperitie, and patient in aduersitie: it is without enuy, forgetting wrongs and iniuries, leauing reuenge vnto the Lord: it is without fraud, being innocent from euill, and wise vnto that which is good: it is without want, making many rich, being content with that they haue: it is without worldly sorrow, being daily comforted and reioycing in the Lord: it it alwayes meditating on heauenly things, being euer willing to forsake all and follow Christ: the reason is, because God is the subiect or matter whereupon it worketh; Godlinesse is the proiect or purpose whereunto it tendeth; and Heauen is the object or delight, whereunto it looketh.

To define it; it is the ^e ground of things which are hoped for, and the euidence of things which are not seene:
without

^d Heb. II.

3.4

The vertue
and power
of Faith

The sub-
iect, pro-
iect, and
object of
Faith.

^e Heb. II. I.

† *Ibid.* 6.§ *Ibid.* 3.

Faith pleaseth God, obtaineth a blessing and despiseth the world.

without it wee cannot ^f please God; by it we ^g vnderstand that the world was ordayned by the word of God, and do as it were see and behold him which is invisible: It is infinit in apprehension, sound in iudgement, strong in beleeu-
 uing, discreet in applying, and ioyfull in inioying. Yea, it maketh and frameth the whole man ready and willing at all times to surrender and shew it selfe obedient vnto the will of God. And by this liuely *Faith*, *Abels* offering was accepted: *Enochs* body glorified: *Noahs* family preserued: an inheritance promised to *Abraham*: a childe giuento *Sarah*: and a blessing bestowed vpon *Iaakob*: by this *Faith* the rebuke or Crosse of Ch rist was greater riches vnto *Moses* then the treasures of Egypt, and greater glory vnto *Paul* then his high authoritie when hee was called *Saul*: by this *Faith* wonders in former times were effected; Kingdomes subdued; and the promises obtained. Wherefore we which now liue, and our posteritie after vs, if wee will be counted faithfull and the true

true children of ^h *Abraham*, we must
dayly and continually strue to apprehend, know, beleue, apply, and enioy
Christ Iesus the Son of God, the Sau-
our of the world: but our apprehensi-
on must be ioyned with humilitie, sup-
pressing the wisdom of the flesh, and
bringing it in subiection vnto the wis-
dome of the spirit: our ⁱ knowledge
must be grounded vpon the word and
truth of God, not vpon the precepts
and doctrines of men: our faith must
lay hold onely vpon Christ, as he is
perfect God, able to redeeme vs, and as
he was perfect man, willing to die for
vs. We must reioyce in his promises
which are gracious, true, and eternall,
yea and *Amen*: and we must refuse our
owne righteousness, which is by the
works of the law, for if righteousness,
(iustifying righteousness) be by the
Law, then Christ died without a cause,
^l *Faith* is made voide, and the promise
is of none effect: for to him that ^m wor-
keth, the wages is not counted by fa-
uour, but by de'ot: and saluation
commeth

^h *Rom. 4. 16*

ⁱ *1. Cor. 2.*
12. 13.

^k *Gal. 2. 21*

^l *Rom. 4. 14*
^m *4.*

ⁿ Rom. 3. 9.

By faith
we apply
Christ vn-
to our
selues.

Not gene-
rall know-
ledge, but
especial
applicati-
on pro-
fiteth the
soule of
man.

commeth only by fauor and by grace,
not by the workes of the law, because
ⁿ all are vnder sin, both Iew and Gen-
tile, and there is none that is righte-
ous, and that doth good, no not one :
Our applying also of Christ must be
speciall and particular euen vnto our
owne soules, (confessing our sinnes and
vnworthynes, and beleeuing that he is
a Sauour euen vnto vs :) for general
knowledge comforteth not the soule
vnto eternall life, but the speciall ap-
plication is the soules consolation ;
whenas wee apprehending, knowing
and beleeuing the Trinitie of the Per-
sons in the vnitie of the God-head, we
can apply vnto our selues, the loue of
the father electing, the loue of the Son
redeeming, and the loue of the holy
Ghost sanctifying and comforting vs ;
& so we applying the loue of God vn-
to our selues, we shall haue the fruition
and enioying of his holy spirit in the
comfort of his presence and assurance
of his loue and mercy toward vs for
euermore, we at all times remembring
the

the nature and end of *Faith* which is heauenly and holy, that we might exercise our selues continually in the works of godlinesse, to the praise and glory of God, and saluation of our owne soules.

The vse hereof is, that wee carefully and especially doe consider of the vertue, power, and worthines of *Faith*, which vnto the soule is a quickning & refreshing, as fire or heate is vnto the body; for without *Faith* wee are dead, not able to apprehend or perceiue the mysterie of our saluation: and *Faith* it giues ioy to the heart, sight to the eye, speech to the mouth, readinesse to the hand, and quicknesse to the feet, to thinke, behold, speake, worke, and effect all for the honor and glory of Almighty God. And in time of feare, it is a comfort, in time of fight a shield; in time of trouble a rocke, and in time of death a sure pledge vnto vs of eternall life with God in heauen for euermore. All which benefits and comforts, who then so vnwise, that would either neglect or forsake them? but without

Faith

The nature & end of *Faith* is to worke holines & righteousness.

Vse.

Faith is the quickning of the soule and body, for ioy and peace.

Without
Faith no-
thing is
sanctified,
nor can
prosper.

No holy
exercise
without
Faith can
be comfor-
table to
the soule.

Loue and
Obedience
the fruits
of *Faith*.

Faith we cannot attaine vnto them; for nothing can be sanctified or blessed in vs, or vnto vs without *Faith*, whether it be our bodies or soules, our children or seruants, our goods or labors, meat or drinke, sicknesse or health, life or death; all without *Faith* is sinne, or bringing forth sinne, either in enioying or in suffering.

Our prayers without *Faith* are turned into sinne; our reading or hearing the word of God without *Faith* is vnprofitable vnto vs, and bringeth forth sinne, (being the sauor of death vnto death vnto vs :) for *Faith* in her proper nature brings forth Loue and Obedience vnto eternall life, it being the roote of all diuine worship, and Christian righteousnesse: for without *Faith* we cannot beleue in God, nor in his Sonne Iesus Christ, nor trust in his promises, nor call vpon him for grace, and whosoever beleueth not, and will not call vpon the Name of the Lord, and trust in him, nor in his life time will endeavour to attaine vnto *Faith* and hope
in

in the blessed promises of Christ, that man is already condemned in the foreknowledge and iudgement of God. Also without *Faith* wee cannot be partakers of the blessed sacraments, nor be admitted into the Church of God, nor be able to discern aright of the body and bloud of Christ, and whosoever receiue, and discerneth not the same aright, eateth and drinketh his owne damnation. Finally, without *Faith* wee cannot feare & eschew the iudgements of God, but presumptuously runne into them, continuing and delighting in sin, and that man or woman that thus sinneth without repentance, liuing without *Faith*, shall surely die without mercy; *For no unbeleeuer shall enter into the kingdome of God.*

1 Cor. 11. 29

Reue. 21. 8

Seeing then that *Faith* is thus necessary for the comfort and saluation of man, we must vse the meanes to attaine vnto this *Faith*, and to strengthen it, and to continue it in vs, which is by hearing and reading of the Word of God, receiuing the Sacraments, exercising
our

Rom. 10. 14

Al parents
& Masters
of families
must haue
a godly
care of
their chil-
dren and
seruants, to
bring them
vp in the
knowledge
and *Faith*
of God.

our selues in prayer and in godly conference and meditations, and in the works of righteousness, and then shall our *Faith* flourish and bring forth plentiful fruit in loue to God, charity to man, and euerlasting peace vnto our owne soules.

And hereby all Parents and Masters of Families are to take note and heed, that they accordingly haue a diligent care to traine and bring vp their children and seruants in the knowledge and feare of God, by those ordinary and good meanes which are offered and appointed of the Lord, and commanded in his word, lest for want of knowledge they die without *Faith*, and so their blood shall be required at their hands: for ignorance cannot be the mother of deuotion, but of infidelitie and superstition, which causeth many to runne head-long into the pit of condemnation.

PRAYER.

PRAYER.

O Almighty and euermoring God, although by thy workes and word wee may confesse and acknowledge thee to be the true God & the saviour of the world: which the diuels doe also beleene and confesse, because thou wilt be glorified and praised by all thy creatures which thou hast made, (and that in spite of them.) Yet O Lord the sanctified, true, and liuely apprehending and applying Faith is onely giuen by thee from aboue, as thy especiall gift vnto thy Saints and whom thou hast chosen vnto eternall life. Grant therefore I most humbly beseech thee that I may haue euermore this true and liuely Faith to remaine in my heart, whereby I may certainly be assured of thy loue towards mee, giuing thee praise for thy mercy, and shewing forth my obedience for thy glory, which hast shewed thy selfe to mee a Father, a Saviour, and a comforter for euer. Amen.

L

MEDI:

MEDITATION. IX.

SECURITIE.



Securitie it is the mindes whole content or delight settled in the pleasures of this world: the which enioying, it cares for nothing, it employeth it selfe to nothing, nor feareth any thing; it is an vnfruitfull branch, springing from a full (but a corrupt) tree, *Prosperitie*: whose seede is tares, whose fruite is teares, (when as men doe possesse the blessings of God in this life, but doe not dispose them to the glorie of God and comfort of their owne soules.) For prosperitie (if it be not moderated with humility and thank-giuing:) it doth not onely lull men asleepe in *Securitie*, but it maketh them blind,^a that they are not able to perceiue either the euill past, present, or to come: much like vnto those, who foolishly will gaze vpon the Sunne

Prosperitie
the cause
of *Securitie*; and
destruction of the
soule.

^a *Psal.* 10,
5.6.

Simile.

Sunne, vntill the brightnesse thereof
doth bleare their eyes, and make them
blind, and so the glory of prosperity
doth bleare & blind the soules of men,
that they make a^b mocke at the iudge-
ments of the Lord, and sitting in the
seate of iniquity; say in their harts, wher
is the promise of his comming? let him
make hast that we may see it : and so
contemptuously & desperatly they^c put
away the euill day farre from them, as
did the^d wicked before the flood, and
as did the men of^e Sodome and Go-
morrah, who neither beleued nor
feared the threatnings of Almighty
God : so that the waters drowned the
one, and the fire consumed the other,
and that for their horrible and cry-
ing sinnes, which grew and encreased
by reason of^f *Securitie*, ease, pride and
fulnesse of bread, wherein they did a-
bound : And therefore our Saviour
Christ aduiseeth vs against this sinne to
g watch and pray, for we^h know not the
time when the Lord will come vnto
iudgment, and happy are they that

L 2

shall

^b 2. Pet. 3.
3.4.

^c Amos. 6.
3. to 7.
^d Gen. 7.5.
^e 19.24.25.

^f Ezek. 16.
49.

^g Mat. 26.
41.
^h 24.44.

i Gen. 9. 21.

k 19. 33.

l Iudg 26.

19.

m 13. 8.

n Mat. 25.

10.

Excesse a

great

meanes

of securitie.

Pride maketh man

secure.

o Dan. 4. 27

28.

p Luk. 12.

19. 20.

shall not be found secure, and sleeping: For ⁱ Noah in his *Securitie* and sleepe discovered his shame; ^k Lot committed sinne; ^l Sampson lost his locks; ^m Holy-fernes his head; and the foolish ⁿ Virgines heauen. And the roote of *Securitie* is plentie and excelsse, which either listeth vp the heart with pride and presumption, or else besotteth it with dullnesse and stupiditie: The rich and mightie are infected with the first; and the carnall and fleshly minded ouerwhelmed with the second. ^o Nebuchadnezar in his prosperitie vaunted and said; is not this great Babell, that I haue built for the house of the kingdome; by the might of my power, and for the honour of my Maieltie? and the rich man flattered himselfe in his riches, promising presumptuously vnto himselfe both ease and long life: But *Nebuchadnezar* he was instantly told that his kingdome was departed from him; and the rich man presently euen in a night was taken from his treasure. The carnall and fleshly minded like brute beasts

beasts doe follow their filthy appetite and lusts, vsing and frequenting their dayly sports with ^q *Nimrod*, their feastings with ^r *Baltazer* : their drinking with ^t *Benbadad* : their whoring with ^t *Iezabell* : and their idlenes with market ^u gazers, and streete walkers : preferring their delights and pleasures before pietie and godlinesse, and lusting after the ^v flesh-pots of Ægypt with the children of Israel; wishing rather to enioy the things of this world and the ease of the flesh for a season, with the hazard of their soules, then to suffer a little paine in this life, to gaine euerlasting felicitie in the life to come. But they all must know that so long as they are puffed vp with pride, deceived by riches, and besotted with pleasures, they are in the broad way, leading to destruction, their lamps are out, they are dead in sleepe, the ^x bridegrome is passed by, the gate is shut and their being shall be without, not on the hils nor in the valleys, but in ^y hel-fire with the diuell and his Angels for

L 3 euermore,

Stupiditie
and dulnes
maketh
man secure

^q Gen. 10.

8.9.

^r Dan. 5. 1.

^s 1. King. 20

16.

^t 2. King. 9.

22.

^u Mat. 20.

6.

^v Exo. 16. 3

Pleasure is
the high-
way to de-
struction.

^x Mat. 25.

10.

^y 22. 13.

The end
of *Security*
most bitter.

Negli-
gence, a
member of
Security

² *Mat.* 21.
28.

^a *Ier.* 48. 10

euermore: and then, but too late shall they finde that the smooth streame of *Securitie* hath a deep bottome, to swallow vp their feasting with mourning, their mirth with heauines, their laughing with weeping, their singing with howling, their embracing with wringing of hands, and their daintie feeding with gnashing of teeth.

And within this compasse of *Securitie*, Negligence also may be included; which is knowledge without care, not regarding what is commaunded by God vnto vs: and although it seemeth not in presumptuous manner directly to oppose or withstand what is commaunded, yet in effect it bringeth forth the issue of disobedience to the dishonour of God and destruction of our owne soules (without repentances. For it is a greater sinne to ² neglect, then not to doe, because in neglecting there is sinne with knowledge, but in not doing there may be sinne by ignorance; and ^a cursed be he that doth the worke of the Lord negligently: but

but he that ^b knoweth his maisters wil
and doeth it not shall be beaten with
many stripes: And surely greater was
the sinne of ^c *Jonas* to neglect his go-
ing to Nineue then the sinne of ^d *Paul*
in hastening to Damascus, for the one
would not what he knew; and the other
knew not what he did. ^e Christ he prai-
ed for the simple people that were his
persecutors, because in ignorance they
knew not what they did: but the Scribs
and Pharises they wilfully neglecte d
their saluatiō, in desiring that his blood
might be vpon them and their chil-
dren, although they saw & knew both
by his workes and word, that he was
the *Mefias*, and Sauour of the world:
So then by this sinne man & heapeth
vp for himselfe wrath against the day
of wrath, as the euill ^h steward did, who
wilfully neglected the time to put
out his talent; whereas otherwise
by watchfulnesse and diligence wee
should become ⁱ wise and sober redee-
ming the time because the dayes are
euill.

^b *Luk.* 12.
47.

^c *Jon.* 1. 2. 3

^d *Acts* 9.
1. 2.

^e *Luk.* 23.
34.

^f *Mat.* 27.
25.

^g *Rom.* 2. 5.

^h *Mat.* 25.
18. 30.

ⁱ *Eph.* 5. 16.

^k 1. Cor. 6.1

2.

^l Gen. 27.38

^m 1. King.

2. 42.

Negligence
a grieuous
sinne.

ⁿ Rev. 9.7.

10

For most certaine it is, that that man must perish by the sword, that when he heareth the alarum & Trumpet sound hee will not prepare himselfe to the battaile: and he must famish and starue in Winter, that will not gather in Summer: so those that ^k neglect the time, and despise the grace that is offered vnto them from aboue, (for their repentance and turning to the Lord,) when they cry they shall not be heard, when they knocke it shall not be opened vnto them; but God in his iustice will take away his grace and blessings from them, and bestow them vpon others, that shall bring forth better fruits then they; and then too late shall they repent, when they haue lost the ^l blessing with *Esau*, and neglected the couenant of grace with ^m *Skemei*. This sin of negligence it is a sluggish & bewitching sin, begotten by presumption, and nourished by ease, delightfull to the flesh, but painefull to the soule; it hath a ⁿ Locusts face, but a Scorpions taile, the beginning sweet, but the end bitter vnto

unto death : for when God and his word, righteousness and iudgement, mercy and truth, wisdom and pietie, peace and loue is neglected and despised : what then remaineth but a fearefull and perpetuall separation of the wicked from the presence of God, who through their negligence and *securitie* haue suffered their garments to be defiled, their bodies infected, their soules perverted, their faith subdued, and their hope drowned, and they themselues fallen and suncke downe into the bottomlesse pit of eternall death, where is darknesse, and woe, lamentation, weeping and howling for euermore?

The vse hereof is, that we haue a care how we spend our time here in this world; that it be in watchfulnesse and diligence, in holines and righteousness, for the time will come that we must render an account of our stewardship, and if we haue done wel we shall receiue a gracious and blessed reward, but if we haue done euill, our talent shall be taken from vs, and we to be bound hand
and

Vse.

The gracious
time of be-
leeuing &
working is
onely in
this life.

After
death all
works doe
cease, and
the soule
ascendeth
vnto God.

and foote, and cast into vtter darknesse, because while we liued in this world, we would not so much as stir and put forth our hand or foote to walke in the way of light, and doe the workes of righteousness: for the time of beleeuing and working is onely in this life, because the commandement and promise is giuen and made vnto man, and man dying, his body becommeth senselesse and without motion, and turneth vnto dust, & cannot put in action the things which are commanded: but his soule is eternall and a spirituall substance, ascending vnto God; and after the dissolution of the soule from the body, faith, hope, and the workes of the law doe cease, because these were the meanes of apprehension of the promises, and performing of obedience vnto God in this life, but after this life finished, every faithfull soule shall truely, really, and fully behold the comfortable presence of Almighty God, and receiue the possession of those ioyes promised and hoped for, and shall no more be bound by

by the law, because once being glorified, the soule of man shall be absolutely perfect for euer in holinesse and innocency, praying and giuing all honour and glory, and obedience continually vnto the Lord for his saluation.

And as the soules of the righteous after death, are free both from the works and from the curse of the law; so the soules of the wicked after death are likewise free from the works of the law, but not from the curse of the Law, for by death the law ceaseth, but after death the curse continueth, and no man can worke out his saluation after death, because the reward and iudgement of Almighty God hath relation and respect vnto our actions done here in this world, whether they be good or euill. And as God in his reward for a blessing of eternall life, maketh no delay, but crowneth the soules of the righteous with eternall glory; so in his reward for a curse of eternall death, he maketh no delay, but punisheth the soules of the wicked with eternal shame & confusion.

Where-

The soules of the righteous are free from any curse.

The soule presently after death receiueh her absolute and eternall reward or iudgement

Simile.

Praiers for
the dead
are vaine.

Wherefore let euery one take heed how he liueth and how he dyeth; for as the tree falleth, so shall it rise againe: after death there is no intercession; Gods iudgement as it is without delay, so it is without alteration: and if so then wee haue no feare nor feeling of our sinnes in this life with repentance, wee shall haue no taste nor feeling of Gods mercy in the life to come by any assurance: for those that dyewithout faith, and are not reconciled vnto God, are as withered and fruitlesse branches, cut off, and ordained for the fire; and as all the water which is cast vpon a dead plant is in vaine, and cannot reuiue it; so the prayers for the dead, which haue died in their sins without faith and repentance are in vaine, and cannot redeeme them: and for the faithfull being departed out of this life, prayers need not, for their soules are speedily receiued into glory, being elected in the loue of the Father, redeemed by the death and passion of the Son, & sanctified by the grace of the holy Ghost: and
without

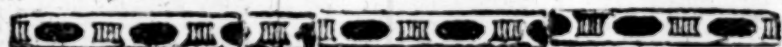
without this election, redemption, and sanctification, there can be no saluation. And for the elect there needs no Purgatorie; nor yet for the reprobate; for the Purgatorie doctrine is both friuolous and dangerous: friuolous, because it cannot redeeme the reprobate, nor benefit the elect: dangerous, because it giues encouragement vnto sinners to continue in their sinne, hoping of a Purgation after death, which is impossible, and contrary to the course of the iustice and mercy of God in his election and reprobation, whereunto he hath appointed a place, either heauen or hell without participation. For as there cannot be a meane betweene election and reprobation, to make an indifferent estate in saluation; so there cannot be a meane betweene heauen & hell, to make an indifferent place for purgation and redemption.

Purgatory
an idle &
needleffe
fiction.

And therefore tremble and feare, O ye wicked men and women, that liue securely and at ease, and doe daily reioyce and cheere vp your hearts in the
time

Simile.

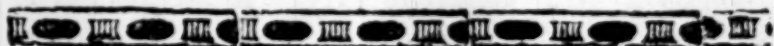
time of your youth, walking in your own wayes, in pleasures and delights; but know assuredly, that for all these things, God will bring you to iudgement; and hell not Purgatorie shall be the place of your torment, appointed for the Diuell and his Angels, and for all that doe liue vngodly in this world.



PRAYER.

O *Onely Wise, Iust, Holy and Righteous God, which hath planted and settled euery man and woman in their severall calling, to that end onely, that they might not be secure and negligent, but carefully to apply themselves to all holy, and righteous works while they liue in this world, because by Securitie and negligence there groweth omitting of all things which are good, and committing of those things which*

which are euill: for the flesh being in rest and peace, maketh warre against the spirit, and the pompe and pride of life bringeth shame and pouertie to the soule. Preuent me therefore, O Lord, I humbly beseech thee, by thy grace and holy spirit, that I sleepe not in Securitie and ease, nor giue my selfe vnto carelesnesse and negligence, lest with the euill Steward, and foolish Virgines, I should be condemned, and shut out of thy heauenly kingdome for euermore. Heare me, O Lord, in this my prayer, and grant me my request, for thy deare Sonnes sake, Iesus Christ, who liueth and raigneth with thee, and the holy Ghost, euer one God, world without end. Amen.



MEDITATION

MEDITATION. X.

HELL.

^a *Iudg.* 16.

21

^b *Ier.* 52. 9.

Sampsons ^a bonds by the Philistines were not so great, nor ^b *Zedekiahs* captiuitie by the Babilonians so grieuous, but that the bonds and captiuitie of death and *Hell* are farre more intollerable, infinite, and eternall.

Some doe doubt whether there be a *Hell* or no.

But I suppose that some doe doubt whether there be any *Hell* or no; and doe flatter themselues saying; If there be no *Hell*, then neither the iustice of God can hurt me; nor the mercies of God doe me any good; and therefore I neither feare the one, nor respect the other; but I will liue as I list, and after death I feare no euill.

Prooffe that there is a *Hell*.

To answere and satisfie such, let any behold but with the eye of reason, and

I

I will evidently shew and demonstrate that there is a *Hell*, and place of punishment for all offenders against God. For doe we not see in the naturall creatures without sense, that there is light and darkenesse, fire and water, sweete and sower, beautie and deformitie; loathsome and pleasing scents? and in the creatures sensible, doe we not perceiue simplicitie and crueltie, protection and destruction, some offending, others reuenging; euery one eschewing danger, & seeking after good for themselves? And in man doe we not see an heauenly spirit in a earthly body, praying vertue, and dispraying vice? instituting by iustice; a reward for the good, and punishment for the wicked? And to what purpose hath God so ordained and distinguished his creatures, but that euery man in the light of nature might know that there is good and euill, ioy and sorrow, paine and pleasure, sweet and sower, life and death?

And although in respect of the creatures, all these things are but momentary

M

and

Nature distinguisheth betweene good and euill: then much more God in his loue and iustice hath appointed a place distinguished for the good, and for the bad

^c Rom. 13.
3. 4.

and temporall, yet by way of comparison, mans soule which is eternall, be it holy, or be it sinnefull, shall finde an eternall blessing, or an eternall curse and punishment; and for a man to say, that there shall be an eternall blessing, or an eternall curse and punishment, without either a subiect or person to receiue it, or without a place to containe it, were most absurd: and therefore vnlesse men will deny the immortalitie of the soule (i which hath her being and essence from the life and eternitie of God) they cannot but confesse and feare the punishment of ^k Hell, ordained from all beginnings, for the wicked and vn-godly.

ⁱ Gen. 1. 26.

1. Cor. 15. 45

^k Isa. 9. to

12.

Pf. 9. 17. 11

6.

Mat. 25. 41

Rev. 6. 8.

Mark. 9. 43

44.

2. Pet. 2. 4.

For if God in the creation hath made a distinction betweene his creatures in respect of goodnes & beautie, how much more in his sentence and iust iudgement, (in respect of mens workes, to whom he hath giuen a law?) shall hee make distinction betweene man and man, betweene the good and the bad, betweene the estate of the one, and

and the estate of the other, which shal
not be temporall but eternall, as well
for the body as the soule at the gene-
rall resurrection? and although the bo-
dy resteth without motion in the graue
after the departure of the soule from
it; yet we must not thinke that there-
fore we shall not come to iudgment, or
suffer the paines of *Hell*; for God
doth not forget a sinner, but his body
as well as his soule is vnder iudgement,
although not so presently as his soule;
for the body must returne vnto the
earth, and rest in the graue, for two re-
spects; the one, because the body is
^l mortall, and therefore it must returne
to dust and be chaunged, that it might
be made immortall; and the other, be-
cause the number of Gods elect, is
not yet ^m Compleat and full, which
being fulfilled, then ⁿ commeth the
the day iudgement and resurrection of
the dead; and then shall the ^o bodies
of all men be ioyned to their soules,
and be made immortall, and they shall
^p see the sonne of man comming in the

The body
doth rest
in the
graue after
death for
two re-
spects.

^l 1. Cor. 15.

53.

^m Rev. 7. 3.

: 14. 6. 7.

ⁿ Isa. 26. 19

^o 1. Cor. 15.

42.

^p Mat. 24.

30.

Mar. 13. 16

9 *Mat.* 25.

31.

Reu. 20. 11.1 *Ioh.* 5. 29.5 *Mat.* 22.

13.

1 *Mar.* 94. 4*Isa.* 66. 24.*Dan.* 7. 11.11 *Mat.* 25.

41.

10 *Reu.* 21. 8.

The wic-

ked vpon

the earth

finde and

inuent tor-

ments for

the godly;

how much

more hath

God or-

dained tor-

ments for

the wicked

in Hell?

Cloudes with great power and glory,
 9 sitting vpon the throne, & shal iudge
 the quicke and dead; and ^r those that
 haue done good shall rise vnto eternall
 life, and those that haue done euill vnto
 eternall death. Therefore the resting
 of the bodie in the graue, is, (if a man
 haue liued and died wickedly,) but
 the renewing of his sorrow at the re-
 surrection; that when hee thought
 himselfe free from feeling any more
 paine, then he shall rise vp from death,
 to be ^s bound hand and foote, and to
 to be cast into vtter darkenelle, where
 shall be weeping, and wayling, and gna-
 shing of teeth; for the ^t worne of
 the wicked shall not die, neither shall
 their fire be quenched, nor their tor-
 mentes ended, but their place and
 dwelling shall be ^u euermore with the
 diuel and his angels, in that ^v lake which
 burneth with fire and brimstone, which
 is the the second death.

For if wicked men and cruell
 tyrants vpon the earth, could or-
 daine and finde a place of torment
 for

for the children of God that displeased them ; Nay, for Christ himselfe ; shall not God then much more, in his iustice provide a place of torment for Satan and his members which continually dishonour and blaspheme his holy name ? ^x *Ioseph* by the hand of the wicked was cast into the pit, ^y *Ieremiah* into the dungeon, ^z *Daniel* into the Den, *Shadrach, Meshach and Abednego* into the fornace, and ^a Christ in Golgotha was racked and crucified vpon the crosse : and must not the vngodly, and reprobate then thinke, that God, the King, and Iudge of the whole world hath for them a pit, a dungeon, a den, a fornace, a Golgotha, a crosse ? yea, a pit without bottome, a dungeon without light, a den without mercy, a fornace without water, a golgotha without comfort, and a crosse without redemption. O better therefore is it to suffer affliction for a while vpon the face of the earth with holy *Shadrach Meshach and Abednego*, then to goe downe quicke into the pit for euer, with rebellious

M 3

^b *Corah,*

^x *Gen.* 37.

24.

^y *Ier.* 38.6.

^z *Dan.* 6.86

3.21.

^a *Mat.* 27.

33.

^b Num. 16.^c Mat. 33.
10.
8.The day
of iudge-
ment is
not far off.^d Lam. 5. 8.^e Mat. 3. 12.^f Rev. 4. 2.^g 10. 2.ⁱ 14. 15.^k 11. 15.^l 19. 1.^m 6. 9. 20.The great
sorrowes
of the re-
brobate at
the day of
iudgment.ⁿ Rev. 12.

10.

^o Mat. 22.

12.

^p Rev. 4. 5.^q 11. 15. 18.

^b *Corah, Dathan, and Abiram* : and better is it to feare God that can ^c destroy both bodie and soule, and cast them into *Hell*, then to forsake God, & feare man that can but hurt the bodie onely : For he that hath promised to come to iudgement, wil ^d come shortly and will not tarric; he hath his ^e fanne in his hand; his ^f throne is set vp for iudgement; the ^g booke is opened; his Angel is readie to thrust his ⁱ sharpe sickle on the earth, for the haruest is ripe; the sound of the last ^k trumpet is readie to be blowne, Gods heavenly ^l Court is full of his Saints; the soules of the afflicted doe now reioyce, and cry with a loud voyce, *How long Lord, how long? make hast and auenge our blood*: Satan hath preferred the indightment, (ⁿ who accuseth man before God, day and night) the guilty conscience trembleth; the wicked are ^o speechlesse; and cannot deny their offence; the sentence is pronouncing; ^p thunder and lightning filleth the throne; the ^q shout of the holy Angels and Saints encrease the

the sorrows of the damned; old things are passed; all worldly pleasures ended; the^s bottomlesse pit openeth and smoketh; light and comfort vanisheth; darkenesse encreaseth; the^t fire deuoureth; the worme gnaweth; death liueth; and the time of torments neuer endeth.

r 21.1.

s 9.2.

t 14.10.11

Who then, (that knowing this, but will tremble and feare to sinne; *Hell* being the place appointed for all obstinate and inrepentant sinners? for the wages of sinne is death; and euery one that hath transgressed shal come & stand, not before a dumbe and corrupt iudge, but before the mightie, eternall, onely wise, iust, righteous, and fearefull God, who wil reward euery man according to his workes, for there is no respect of persons with him.

Euery one ought to feare sin, *Hell* being the place for all inrepentant sinners.

The vse hereof is, that no man doe liue and spend the course of his life here in this world without feare of the dreadfull iudgements of God, and thinking vpon death and *Hell*: lest by forgetting the punishment, hee doth

Vse.

^a *Exod. 5. 2.*^v *Pf. 14. 1.*^x *Gen. 4. 13*

God will
be magni-
fied in his
iudge-
ments a-
gainst the
wicked.

despise the grace, & so his hart should ei-
ther proudly be puffed vp, saying with
^t *Pharaoh, Who is the Lord?* or sense-
lessly be dulled, saying with the ^v foole,
there is no God. For *Caines* ^x punish-
ment made him both acknowledge
the power of God; & the reward of sin,
and the ouerflowing of the world by
water, the burning of Sodome by fire,
the destruction of *Ægypt* by plagues,
and the remoouing of kingdomes by
warre, doe teach and shew vnto vs the
sinceritie of Gods iustice, that hee will
neuer suffer sinne to goe unpunished,
but as he hath made himselfe knowne
vnto all the world in Maiestie and glo-
rie by his works; and in truth and
righteousnes by his word, so by his
iudgements and punishments he will be
magnified in the destruction and ouer-
throw of the wicked and vngodly, who
haue blasphemed his name, broken his
law, and made a mocke at his com-
ming vnto iudgement: but certainly,
he will come vpon them at vnawares
as a theefe in the night, when they
shall

shall not be able to resist being dead a sleepe in their sinnes, and then shall they heare his fearefull voice, (being y the King of Kings, and Lord of Lords calling vnto them, *Come, make account of your talent and stewardship which was deliuered and commended vnto you, for ye must be no longer stewards: I haue bin absent, but ye haue beene negligent: I haue beene patient but yce haue beene disobedient: I haue beene bountefull, but ye haue beene vnthankfull. I gaue you trust but ye haue deceiued me. I gaue ye a law, but ye haue despised me. I sent vnto you my ^z seruants, but ye haue euill entreated them. I sent vnto you my ^a Sonne but ye haue killed him. I planted ^b you as a vine but ye haue brought forth wilde grapes. I built you as a temple, but ye haue polluted it. I chose you as a sponse but ye haue refused me: Wherefore I will now iudge you for all your wickednes and abomination, saith the Lord; for ^c three transgressions, and for foure I will not turne to you, because ye haue cast away my waies, and haue not kept my commandements,*
your

y Rev. 19.16
God will
call all to
account.

z Mat. 22.
34.35.
a 37.38.
b Isa. 5.2.

c Amos. 2.4

^d Ibid. 6.^e 7.^f Amos. 6. 3^g 4.^h Amos. 6. 5ⁱ 8^k 2. 9.^l 13.

your lyes haue caused you to erre, after
the which your Fathers haue walked. Yee
haue ^d sold the righteous for siluer, and
the poore for shooes. Yee haue ^e gaped ouer
the head of the poore in the dust of the
earth, & peruerterd the waies of the meek.
Ye haue ^f put farre away the euill day,
and approched to the seate of iniquitie. Ye
haue ^g lye[n] and stretched out your selues
vpon your beds of yuorie. Yee haue eaten
the Lambes of the flocke, and Calues out
of the stall; ^h singing to the sound of the Vi-
oll; drinking wine in bowles; and annoint-
ing your selues with the chiefe ointments,
but none of you haue sorrowed for the af-
fliction of Ioseph. Wherefore I ⁱ abhorre
both your persons and your pallaces: and
although yee seeme to be as high as ^k Ce-
dars, and as strong as Okes, (proud and
oppressing,) yet behold, I will now destroy
your fruit from aboue, and your roote from
beneath: for I am euen ^l pressed vnder you,
(by reason of your iniquities,) as a cart
is pressed that is full of sheaues: I can beare
you no longer. Yee haue heaped vp venge-
ance for your selues against the day of
wrath:

wrath. For the^m flight shall perish from the swift, and the strong shall not strengthen his force, neyther shall the mightie saue his life. Come therefore, take, binde, andⁿ cast these euill, slothfull, and vnprofitable seruants into utter darknesse, there shall be weeping and gnashing of teeth.

^m Ibid. 14.

ⁿ Mat. 25.

30

Most certainly then the reward of sinne is death, and as certaine the place for sinners is *Hell*, the lake burning with fire and brimstone for euermore. Woe worth therefore those pleasures which must be sawced with torments, and woe worth those persons that must liue in *hell*, a prison, (a lothsome prison) from whence there is no redemption; torments (griueous torments) of which there is no remission; there is eternitie without end; extremitie without mean; watching without sleepe; paine without ease; crying without comfort; wringing of hands without hope; gnashing of teeth without loue; knocking, but none will open; calling, but none will answer; strugling, howling, turning, tossing in the fire, curling, banning, suffering, yet

The misery of *Hell*: being most fearfull & terrible.

yet neuer dead; dying, yet euer liuing; the senses daily quickned to feele the torments, and the soule continually vnderstanding, to perceiue and endure her eternall condemnation with the diuell and his Angels. Whose heart so stonie, that will not relent? whose presumption so great, that will not feare? whose minde so cruell, that will not pittie his owne soule, the which this night before to morrow, (it reioycing and continuing in sinne,) may goe to *hell*? for mans life is but as a ^o spanne, as a ^p shadow, as a thought, a blast, a bubble, a flower, and all our dayes are but ^a few and euill.

^o Ps. 39. 6.

^p Job. 14. 2.

7. 1. 2.

^a Gen. 47. 9.

O let none, whether high or low, rich or poore, in what estate soeuer he be, liue wickedly and pleasurably in a day, to goe to *hell* in the night; or in a night, to goe to *hell* in the day, but let them spend their time in holinesse and righteousness, *not in* ^r *surfetting and drunkennesse, not in chambering and wantonnesse, not in strife and enuying, not in coueting and oppressing, not in lying and swearing,*

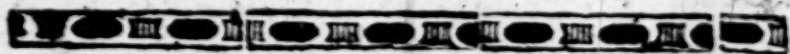
^r Rom. 13. 13

swearing, that so they may dye ioyfully and dwell with God eternally in heauen, where is fulnesse of ioy, and pleasures for euermore. For what shall it profit a man to enioy the pleasures of the flesh for a season, and to winne the whole world, and leese his owne soule?

PRAYER.

O *Holy and eternall God most righteous and mightie iudge of the whole world, thou which canst not suffer thy law to be broken, nor thy name to be blasphemed, but hast threatned death to the breakers, and contemners thereof: and indeede for sinne we see dayly, that death taketh hold upon all, and none can be redeemed from the power of the graue: and as death, O Lord, is thy Sergeant to arrest vs, so Hell*

is thy prison to detaine vs, if we die in our sinnes; the doore of this dungeon and bottomlesse pit is shut up more strongly and sure, then was thy Sepulcher sealed by the Iewes, and guarded by the souldiers, for the key of this pryson is giuen to thy holy Angel, safely to be kept, & neuer to be opened, but for renewing of iudgement and increase of the torments of the damned. I humbly beseech thee therefore, O Lord, to giue me grace that I may tremble and feare at thy iudgements, accknowledging thee to be a iust and mightie God, able to punish, and confound thine enemies, as thou art most gracious, willing and of power to preserve and glorifie thy children: that so I may dayly feare to sinne, and learne to do well, giuing and ascribing unto thee, all power, Maiestie, might, honor, glory, and dominion, for euer and euer, Amen.



MEDITATION.

MEDITATION. XI.

PRAYER.



Prayer, it is the daughter of^a faith, begotten by^b knowledge, and nourished by zeale; ^c feare keepes her waking, but ^d hope makes her reioycing, the ^e sight of our sins presents the feare, but the ^f beholding of Gods mercy doth bring the ioy.

The parts of *Prayer* to make it sweet and pleasant vnto God are fve : the Knowledge of him; Faith in him; ^g Zeale to him; Feare of his wrath; and Hope of his loue: For *Prayer* without Knowledge, is but blinde deuotion: without Faith, but abomination: without Zeale, but lip verberation: without Feare, but presumptuous intrusion; and without Hope, but desperate deploration. Therefore a man to hope of pardon and haue no feare of sinne,

^a Rom. 10.

14

^b 14.

^c Psal. 6. 6.

^d 9.

^e Ps. 51. 3. 4

^f 25. 14.

The parts
of *Prayer*.

^g Psal. 119.

139. 111

Prayer if it
be not per-
fect and
effectuall,
it is to no
purpose.

h Rem. 10.

14

i Ibid. 14

A dangerous thing
to refuse
& neglect
the reading of the
Scriptures
which
must beget
faith, and
direct prai-
er, and en-
crease
know-
ledge ex-
ceedingly.

sinne, is to presume of mercy: to feare
and haue no zeale, is to flye the rodd:
but not to care for God, and to seeme
zealous, and haue no faith, is a vaine
profession, without religion; For, ^h how
shall they call on him, in whom they haue
not beleeneed? and to make shew of faith
without knowledge, is as an eye with-
out sight; not able to direct, but cause a
man to fall into the ditch; For, ⁱ how
shall they beleene in him of whom they
haue not heard?

Most dangerous then it is to neglect
the reading of the Scriptures, and hea-
ring of the word of God, by which wee
must come to the true & perfect know-
ledge of him; for therein wee shall vn-
derstand and learne of his nature, which
is holy; of his wisdom, which is infinit;
of his power, which is omnipotent; of
his glory, which is incomprehensible;
of his truth, which is infallible; of his
Law, which is incorrupt; of his iustice,
which is inflexible; of his iudgements,
which are inportable; of his enquiring
knowledge, which is inpreuentable; of
his

his mercy euer abounding, of his loue euer flowing; of his grace euer calling; of his spirit euer sanctifying; of his blessings euer alluring; of his goodnesse euer visiting man to come vnto him: therein also shall we vnderstand of his glorious Angels, praying and obeying him; of the Diuels fearing and trembling before him; of his creatures waiting and attending him; and of sinfull man tempting and prouoking him. But to the ioy of the elect, they may behold therein heauen gates opened vnto them, the Sonne of God Christ Iesus receiving them, his Father kissing them; the holy Ghost ouer-shadowing them; the Angels saluting them; rich garments made ready for them; crownes of glory bestowed on them; their heads anoynted; their eyes wiped; their cheeks washed; their lips sanctified; their hearts purified; their hands strengthened, and their feete prepared for to meete the Lambe Christ Iesus; for he hath called and inuited vnto his wedding many people; his espouse, the church, is louely

N

and

The scriptures declare the glory, wisdom, power, iustice, mercy & goodnesse of God: the malice of Satan: and the misery of man.

The scriptures bring comfort & ioy to the godly and elect.

The blessed estate of the godly in heauen.

Christ his glorious coming for the comfort of his Saints.

Christs
fearefull
comming
for the de-
struction
of the wic-
ked.

The court
of iudge-
ment.

and all glorious within; hee is com-
ming to meete her, his heavenly pal-
lace is most sumptuously trimmed, his
prouision and delicates are infinite, his
officers and waiters are the Angels, and
Archangels; the dowry and ioynture
which he doth bestow vpon his espouse
is the kingdome of heauen; & the gifts
and rewards which he bestoweth vpon
his guests, are glory, and honour, im-
mortalitie and eternall life: this being
done, the throne is set vp for iudge-
ment; the earth, sea, and hell doe bring
forth the wicked and reprobate to ap-
peare before the Lambe, whom they
most cruelly had persecuted and slaine;
but he is risen, and now triumpheth in
power and Maiestie: the high Court of
iustice is set; the Patriarches, Prophets,
Apostles, and Saints, are there openly
aduanced and preferred; there is great
silence in heauen, the most large and
high commission of the Sonne of God
is read; the bookes are opened; the pri-
soners are brought vnto the barre, they
are arraigned, indicted, accused, found
guiltie,

gultie, condemned, taken, bound, and throwne into the bottomles pit of hell, with the Diuell and his Angels: there is howling, roaring, weeping, gnashing, turning, burning, wishing, wanting, dying, but euer liuing; stung, but neuer cured; tormented, crying for ease, but neuer to be heard, nor neuer to be released.

What heart will not tremble to heare and read of this iudgement? what soule will not pray night and day to be cleansed from her sin, to be freed from this death: and what seruant of the Lord will not reioyce, praying continually for grace and helpe to continue faithfull and obedient vnto God, that hee may be saued: And most certaine it is that without the knowledge of these things, our many and babling *prayers* are but like *Pharaohs* seuen thinne and blasted eares of Corne, and like his seauen ill-fauoured and leane fleshed kine, far vnfit to be an offering, or present for the Lord: for without knowledge *prayer* cannot be framed: without faith it

The miserie of hell.

Consideration of the iudgement, or thinking of the ioyes threatned, and promised: may moue any soule to pray and delight in prayer continually.

Prayer without knowledge is vaine.

Simile.

Gen. 41. 1.

A fearefull
sinne to
keepe and
take away
the Scrip-
tures from
the people

God only
must be
worship-
ped and
called vp-
on.

cannot be holy, without zeale it cannot be feruent, without feare it cannot be sorrowfull, and without hope it cannot be comfortable : And therefore how cruell are those Scribes and Pharises, which lock vp the booke of knowledge, the word of God, and the sacred Scriptures from the simple people ; commanding them to pray, but in ignorance ; to worship, but in superstition ; they calling vpon Saints & Images, yea sometimes vpon diuels ? for many to whom they pray being cannonized for Saints, haue been in their life time most diuelish, vile, and wicked men.

But if they knew the Scriptures, they onely would pray to God, who is most iealous of his honour, & will not haue it to be giuen vnto any other : for him onely must we worship, & him alone must wee serue, because none but he hath created, redeemed, and sanctified vs ; none but he hath truely taught, giuen wisdom, and blessed vs : and none but he shall come in glory, to raise vs vp, and to iudge both quicke and dead,
and

and to giue reward vnto euerie one according to his workes.

And for our further instruction wee are to learne that *Prayer* is a speech which we make vnto God, with great reuerence and worship; a petition, with a repetition of Gods iustice and mercy: a confession, with sorrow for our sinne; and a profession, with a protestation for amendement of life.

Prayer,
what it is.

Wherefore wee must take heede of the carnall and worldly mens breuiate or short cut in *Praying*, who to colour and excuse their owne sluggish and dull deuotion, doe condemne those that make long *Prayers* in zeale and grieve of heart: affirming that a short *Miserere* or the *Paternoster*, is sufficient to please God, & obtaine pardon for their sinne.

A cauiate
against
short
mumbling
Prayers.

Indeed, it must in some sort be granted, that in time of necessitie when as a man cannot either be suffered to make his *Prayers* vnto God, as *Steuens* could not, for his enemies ran vpon him all at once and stoned him: or be watched,

Acts 7. 57.

Dan. 6. 11.

Acts 9. 24.

25.

2. Sam. 6. 7.

as *Daniel* was: or be pursued, as *Paul* was: or be sodainely stroken with death as *Vezech* was: in all these and such like cases, a short *Prayer* and faithfull, be it but a word, yea, a thought from the hart calling vpon God, is a most forcible & effectuall *Prayer* in the sight of God.

The Lords
Prayer a
president
and pat-
terne for
all our
Prayers
to be
founded
& groun-
ded vpon
it.

And the *Prayer* set downe by Christ was not deliuered by way of exception against any other *Prayer*, but as principally to be vsed as a special forme, then which none can be better, so by way of direction to shew that all our *Prayers* must be built and framed vpon the same substance and foundation, and also to shew his wonderfull wisdom in compiling so infinit a matter in so short a methode; and to condemne the long *Prayers* of the Scribes & Pharises, who thought to be heard for their long and much babling, which was meerely formall and hypocriticall: but our Sauour Christ himselfe after the deliury of that *Prayer*, & also the Apostles continued long in *praying*, & vsed some other forme and manner of *prayer*, but neuer varied

varied from the matter and substance therof. For sometime the sight of sin condemning, sometime outward affliction pressing, sometime inward motions rebelling, sometime the loue of God inflaming, sometime his benefits perswading, sometime dangers approaching, and lastly, death appearing, maketh a man or woman to poure out their souls before God, with long & many supplications, which either to the sorrowfull or ioyful in the Lord do seem but short, easie, comfortable & pleasant: and therefore *David*, hee often prayed vnto the Lord, euen seuen times a day, and he desired that hee might continue in the house of the Lord all the dayes of his life, to behold his glorious beautie, and to heare his holy oracle or word: whose example may condemne, and make all those ashamed which blasphemously doe scoffe & deride at the word of God, and at all holy exercises, saying; Tush, to follow the Church, & to heare many Sermons, it doth but increase melancholy, and hinder mens callings in their

Sundry occasions may iustly cause and enforce long Prayer.

Psal. 119
164.

Atheistical scoffers at holy exercises.

2. King. 6.

25.

outward busines : Indeed to such it is the fauour of death vnto death, and as poyson to their soules, they preferring *Mammon* before *Manna* : but the time will come that a little, nay a tittle of the word shall be as deere to be bought to comfort their soule, as bread was in *Samaria* to comfort the bodie, & yet they shall not finde it. For doe they not by their contempt of reading and hearing of the word, openly oppose and withstand the wisdom and the gracious ordinance of God appoynted for mans saluation ?

No greater blessing or comfort for the bodie and soule in this life, then Prayer.

O ye foolish men! what greater comfort inwardly to the soule, or blessing outwardly to the body, then by faithfull prayer to call vpon the Lord for to blesse our labours; and to heare or read his holy word, to direct vs in all our wayes ? And notwithstanding we haue twelue howers in in the day to follow our worldly busines in getting of outward riches, promotions and preferments, in seeking and getting whereof wee are neuer wearie ; yet for vs to spend

spend two howers in the day in holy exercises to obtaine heauenly riches, as faith, hope, wisdom, charitie, meeknesse, patience, honour, and glorie, and that for euer; we account euery minute too much and euerie hower tenne. If so therefore our outward callings (as ye will say) must be followed with such labour and diligence, & as it were night and day, without any intermission, why then, how much more should our inward calling be followed with diligence, watchfulnes & *prayer*? For euerie wicked man by his toyling and laboring may get riches, (through Gods sufferance, and that in his wrath :) but it is a farre greater labour for his Saints to obtaine the heauenly graces (through Gods mercy, and that in his loue :) Heauen gates are not opened vnto any, but to those that watch and pray continually; none can be Citizens & free of the heauenly *Ierusalem*, but such who haue faithfully and painefully serued for it, euen night and day, as *Iaakob* did for *Rahel*: the Lord heareth none but such
as

Much time is spent in worldly busines but little in godly and holy exercises.

A farre greater & more speciall labor to get grace, then to get worldly riches.

Heauen is not easily obtained.

Gen. 29. 18.

*Psal. 34. 1.**Mat. 26. 75**Gen. 27. 34**Mat. 7. 21.**1 Sam. 14.**4. 13.*

We must
not return
vnto the
world
when wee
are in the
way ascen-
ding vnto
heauen.

as prayse God earnestly with *David*, & weepe bitterly for their sinnes with *Peter*. *Esa* sought a worldly blessing with long entreatie and many teares, and thinkest thou to haue a heauenly blessing, with crying and calling onely, *Lord, Lord*, when as thou neuer caredst to doe and performe the will of the Lord? Learne therefore, that the confession of the mouth without faith in the heart, or a cry of the voyce without griefe of the minde for sinne, it is not an offering but an offence; no oblation, but an abomination before the Lord: wee cannot ascend vnto the heauenly hill of Sion, but wee must with *Jonathan* get vp the rocke, as it were with all foure, hand and foot, heart and eye; for the way is narrow, raggy, steep, and dangerous, troubles without, and feares within, and therefore wee must make sure footing, and not look downward, nor behinde vs, nor shake hands with the enimie, lest he pluck vs downe head-long to our vtter ruine and confusion.

Let

Let vs therfore highly esteeme and labour for the gift of *Prayer*, which being truely taught, and diligently sought, wee shall be made learned in Knowledge, strong in Faith, feruent in Loue, reuerent in Feare, and ioyfull in Hope, to our eternall comforts, and Gods glory, for euer.

The vse hereof is, that we diligently seeke and learne to know God and his word, whereby we may be thus taught (as before is declared) to make & frame our *prayers* vnto him in true Knowledge, perfect Faith, sound Zeale, reuerent Feare, and ioyfull Hope: and not to present before him ignorant, faithlesse, idle, presumptuous, and fruitlesse speeches, with carelesse behauiour, declaring our foolishnesse before him, and offending his eares, prouoking his patience, and procuring his wrath: for the incense to be offered vnto God, must be of the sweetest perfume; the sacrifice, of the fattest of the flocke; and the first born must be without blemish which is dedicated to him. *Moses* being wife,

Vse.
To know
God.

To be reuerent in
our praiers
without
presumption in the
presence
of God.

Exod. 4. 10.

Gen. 33. 3.

Imperfect
and pre-
sumptuous
Praiſers are
abhomina-
ble in the
ſight of
God.

Leu. 10. 1. 2

wiſe, doubted and thought not himſelfe eloquent enough to ſpeake vnto *Pharaoh*; and *Iacob* being diſcreet, feared to preſent himſelfe before his brother *Eſau*: But how many now a dayes being blinde without knowledge, lame without charitie, colde without zeale, dead without faith, preſumptuous without feare, and vaine without hope, doe (as it were hand ouer head) without all care, reſpect and reuerence; ruſh into the preſence of God, ſeeming and making ſhew to come near vnto him with their lips, when their heart is far from him; and can this ſeruice and ſacrifice be acceptable vnto the Lord? nay, hee doth deteſt and hate it, for without a cleane heart and pure hands; without true knowledge, and liuely faith; and without godly zeale and chriſtian loue our prayers are as poyſon, and our ſacrifices as Serpents to ſting and infect our ſoules with death: for ſo was it with *Nadab* and *Abihu*, who offered ſtrange fire, and an vnholſy ſacrifice before the Lord.

It

It hath beene and is the common course in this world, that euery man with great care doth strīue to bring vp his children in some morrall studyes or mechanically science or trade, for otherwise they will be far vnfit for the Court or Citie: but alas, how few doe take care and paines to traine vp their children or seruants in the knowledge of Gods word, and to exercise them in *Prayer*, teaching them the way to godlinesse, and shewing them Christ Iesus the rocke of their saluation; and how Satan in his malice sought and deuised their confusion, that therby they might be made fit to giue all obedience, honour, and glory vnto God for their deuerance, and to offer vp *prayers* and praises in his holy sanctuary for his most mercifull and gracious preservation? The end therefore of *prayer* is to nourish repentance, to exercise our faith, to continue our patience, to confirme our hope, and to put our trust in God for euermore.

PRAYER.

Outward
professi-
ons are
deligently
learned;
but hea-
uenly
know-
ledge is
greatly
neglected.

Godly in-
struction
begets o-
bedience,
know-
ledge, loue
and thank-
fulnesse.

PRAYER.

O Eternall, Wise and glorious God, without whose blessing neither knowledge, grace, nor wisdom can sincke into the heart of man: for thou onely must make it ready, as good ground to receiue the seed of thy word; thou onely must water it to make it fruitfull; and thou onely must preserve it to make it happy. Mollifie therefore, O Lord, we beseech thee, and soften our stony hearts, that wee may learne to know thee, and to vnderstand thy will, fearing thy Maiestie with reuerence, and worshipping thee aright, reioycing in thy promises, and trusting in thy mercies; that so our Prayers and prayses which we shall offer up vnto thee, may at all times be pleasing and acceptable in thy sight, and we euermore refreshed in thy loue, through Iesus Christ our onely Lord and Sauour. Amen.

F I N I S.

